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THE KINGDOM OF LOVE

BLANCHE CARRIER, B.R.E.

THE KINGDOM OF LOVE

A Text-book for Classes in Religion

BY

BLANCHE CARRIER, B.R.E.

SUPERVISOR OF WEEK-DAY SCHOOLS
OF RELIGION, DAYTON, OHIO

Illustrations by ROSALIE LOWREY

TEACHER'S BOOK

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THE KINGDOM OF LOVE
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To

My Father and Mother

in whose Christian home I learned to love

Jesus and to put first in my life

the principles of the Kingdom of Love

INTRODUCTION

None of the systems of weekday schools of religion which have been established in so many communities throughout the past decade, has been more successful than that at Dayton, Ohio. The reasons are not far to seek—wise leadership, the sincere coöperation of public-school and church-school authorities, the support of public opinion, and willingness to pay the financial cost. To these must be added another—they found Miss Carrier. As supervisor of these weekday schools of religion, she has done an admirable piece of constructive educational pioneering.

In this volume, Miss Carrier presents one of the courses developed in the Dayton schools. It is the product of five years' repeated teaching and of constant revision in the light of the experience thus gained.

I have not observed the teaching of this course, but I have read portions of the manuscript and all of the proofs, and am glad to express my enthusiastic interest in the plans and materials which are here presented. We shall certainly use this course next year in some of the church schools, Sunday and weekday, of New Haven.

This course is rich in suggestion, as too few courses are. It reflects throughout the standpoint of the experienced classroom teacher, and bears the marks of development through actual use. Just because it does that, it provides more definite help for the inexperienced teacher than most courses do. It is not stereotyped or monotonous. It happily combines stories, problems, discussions, pictures, hymn-study, worship, projects, and note-books!

It aims definitely at helping the pupil to understand and appreciate the life and teachings of Jesus, and at changes in conduct and character based upon such understanding and appreciation. The outline of the course is new, and impresses me

as most effective. Instead of plodding through a series of detailed events, in an assumed chronological order, seeking to derive some separate "lesson" from each or to find in each some dramatic significance, this course gives proper emphasis to the teaching of Jesus concerning God and His ways with men, and concerning the Kingdom of Love. This teaching is brought home to the actual life of the pupils by stories, problems, and cases which involve life-situations and interests natural to the group, but the course does not become a mere succession of discussions of conduct-problems, with occasional reference as authority to some saying of Jesus. The life and teachings of Jesus, as here set forth, will carry real authority because enough is given of them to help the pupil to gain some measure of real understanding and appreciation.

This course is evangelistic, in the best sense of the term. Its discussions of the church, of working with God, and of what it means to be a Christian to-day, are fresh and stimulating. The treatment of prayer, including a series of stories in interpretation of the Lord's Prayer, is helpful. I believe that this course will lead young folk in the early 'teens to want to be followers of Jesus Christ, just because it presents His life and His way of conceiving the Kingdom of Love so understandably and interestingly.

LUTHER A. WEIGLE.

Yale University.

A PRE-VIEW OF THE COURSE

I. PURPOSE OF THE COURSE

1. *Aim.*—The aim of this course is to help the pupil to see Jesus so vividly, and through Jesus, to see God in so wholesome a light, that he shall desire to become Christ-like in his own everyday life, and to worship God in spirit and in truth. The course is planned for pupils of grades six, seven or eight, and has been used in the Week-day Schools of Religion of Dayton, Ohio, for five years, with constant revision as experience seemed to justify it.

2. *Basic theory.*—The trend of the day in these schools is toward life-centered courses, which deal quite definitely with the actual present problems of the pupil's life. The organization of most of these courses is, and doubtless should be, on the basis of these problems as we are able to discover them. Most of our leaders agree, however, that there is need also for a course centered about the life of the Master. We seem to discover from our experience that the problem of seeing Jesus as a real and vital personality for whom the pupil shall feel a deep love and adoration is to him quite as keen a problem as any more objective conduct situation. In fact, such a living, concrete Christ is more likely to become a driving power toward the highest and best development of the personality, than a study of the mere conduct problem in itself.

With a number of the courses in Dayton organized around the problems of the child's life, we have attempted here to perfect the method of a course on the life of Jesus, with all the attendant appreciations and life situations which shall make the study both inspirational and practical to the pupil. Any outline is necessarily artificial, but we have attempted to reach the life of the pupil quite as definitely through this course as through those of the more spontaneous type.

There is an effort throughout the course to avoid those phrases and conceptions which have little meaning for the pupil

but to build gradually a basis of understanding so that the child arrives naturally at the richer meaning. It is, for instance, no lessening of the divinity of Jesus if we make him so real and human a personality that the child comes close to him. We share with Jesus his hope that people should come to love him because of his personality, because of what he was; not because of any miraculous events connected with his life. His daily life may disclose his divinity so constantly that it provides the surest basis for the later rich concept of Jesus as the Son of God, the Saviour and Transformer of life. It was he himself who said, "He that hath seen me hath seen the Father.—Believe me that I am in the Father and the Father in me; or else (if you cannot believe except you see outward signs) believe me for the very works' sake." Every effort of the teacher must be to help the child to see Jesus himself in the radiant light of his personality, to know him as the Son of God without depending upon signs and wonders.

3. *Method and development.*—In Dayton we have made a very careful study of the value of sequence, and have concluded that once the child has seen the whole life in one story, he finds new meaning in single incidents when used out of sequence. In order to acquire a sense of the wonder and richness of the personality of Jesus it is necessary that the pupil see his life as a whole.

We begin the course, therefore, with a story of the young man who believed that love is greater and stronger than cruelty or hate or force, by which the world had been ruled in the past, and who saw this life of love as God's dream for the world. The young man throws his whole being into the attempt to prove this truth to his world until the struggle takes all he has to give, even his life. Boys and girls love such daring devotion.

The second section of the course is planned to help them see Jesus as a boy with all the patriotic pride and eagerness to serve which is in the hearts of our pupils. Through his experiences they find the value of the years at home, and learn to appreciate the principles which Jesus chose as those which should govern his life. While this section contains a large amount of background material, it is the purpose that no such

material shall be introduced as an end in itself, but only to that extent which shall make the acts and purposes of Jesus more meaningful. It is easy to spend more time on this section of the course than is justified if one does not hold himself to this purpose.

The third section deals with the work that Jesus did, stressing always that he demonstrated as well as taught his message. Here we study the real difficulties which Jesus faced as he tried to help people see what God is like, and what we as his sons and co-workers shall be. The problems in our own lives to-day that involve the same truths or principles are discussed in the light of Jesus' work, as we try to discover the solutions. We do not feel, however, that the teacher is justified in following each of these situations into all its ramifications as she might in courses organized around such questions, else the very purpose of the course may be destroyed. We shall attempt only to discover the principle involved and discuss some instances which show its efficacy.

The fourth section returns to the sequence of events in Jesus' life just before the Passion Week, and follows to the end, in order that the pupil may have a sense of actually living through those scenes and of feeling in a small measure all that Jesus must have felt. Once he has seen the amazing calm of self-mastery and faith in the right which Jesus had in the face of the growing and determined forces of evil, and of the fickleness of the mob, he will find it easier to make heroic choices in his own life.

The last section gives the pupil a sense of the challenge and power of Jesus in life to-day, and affords him an opportunity to make the decision as to his own life purpose. It is planned to overcome the rather common pessimism among children concerning Christianity, due to the over-emphasis on the evils of the world which they hear from their elders at church and at home. The ideal of Jesus that love must rule the world is left for us to work out, but they discover that he is working with us, and thousands of great souls all over the world are helping to make his kingdom come, his will be done, on earth.

II. ORGANIZATION OF THE COURSE

1. *Outline.*—The course is planned for a full school year. The index designates the numbers of weeks to be spent on each chapter. The course can easily be adapted for the various types of schools. If the class meets more than once a week, the teacher may divide the material in whatever way she finds most practical. If she teaches in after-school hours, she will find a number of outside activities suggested for the more informal type of work. She will, of course, make a study of the best way of adapting the plans of the course to the type of school and pupils she has. The teacher will probably want to have a special lesson on Thanksgiving; the Christmas and Easter lessons are cared for in the course. Special lessons for opening and closing the course may be added.

2. *Discussion.*—One of the two most important elements of the course is the discussion period. It is most important that the teacher know how to help the pupils to do their own thinking and to discover things for themselves. Unless the teacher has had much experience, it is worth while for her to plan the questions very carefully, so that they are stimulating without being obvious. She should make the discussion move as rapidly as possible, for there are always a few pupils who are more mature and original in their thinking than the others, and they can help greatly to develop the power of the class in thinking. However, she will need often to call upon the slower, lazier, or more timid thinkers, so as to give them confidence in their own ability. She will choose carefully the questions she gives them, so that they may be neither discouraged nor lacking in stimulus. It is well to help each member of the class feel a responsibility to make some contribution to the work of the hour.

One of the important questions to face in conducting a discussion is the distance away from the main idea of the lesson which the teacher, in following some interest raised by a pupil, can safely travel, and still do justice to the class as a whole and to the course. Only experience can give skill in this; but as a guiding principle the teacher should try to see the value to the class of any mental excursion that comes to light. One

question should have an immediate but brief answer in order to correct a misconception or settle a doubt. Another should be talked over with the pupil outside of class, if it seems to be an individual problem, or beyond the comprehension or interest of the others. Still others are so closely allied to the discussion at hand that they deserve real consideration, except that the teacher must in this course, as is not necessary in the other type, remember the importance of finishing the course, so as to get the impact of the whole as a total experience.

3. *Worship.*—The other most important element of the course is worship. A brief moment of formal worship at the beginning of each class-period is exceedingly valuable in creating an atmosphere of earnest study. The mission of worship in a school of religion is to raise the thinking of the class, the conclusions reached through discussion to the realms of desirable ideals, and to help the pupil turn naturally to God for companionship and strength. In our schools, the service which is to accomplish this comes at the close of the hour, when the minds of the pupils are concentrated by the study and discussion, and are full of thoughts and desires which they can best express through worship.

The teacher will need to make a study of the best way to produce a worshipful atmosphere. Her own voice will be quiet, calm, meditative. The service will be carefully planned to admit of no distractions. Adequate preparation will have been made by previous interpretation of hymns, so that a sentence now recalls the thoughts and feelings which have been developed. There is throughout the course a careful plan to develop in the pupils a desire for and ability in spontaneous prayers—first written, then oral. The worship period is a very vital part of the program.

4. *Home work.*—The pupil's book has been kept to a practical size, and home work should be not only required but made so enjoyable that the pupils look forward to it. Readings, memory work and home activities are suggested with each lesson. In the assignment time the teacher should not only assign but arouse an interest in the work. It is the plan to have the home work follow rather than precede the lesson, so that the readings are understood by the pupil. In many cases

parents use these readings as their daily worship for the family.

5. *Review.*—In order that the pupil may find the course of real value he must hold the conceptions and appreciations clearly in mind, and must use the ideals reached through the discussions constantly in his varied experiences. We must, therefore, follow the laws of learning and have frequent reviews. We can so vary these that they will be refreshing to the pupil and not a deadly repetition of question and answer. A few types are here suggested.

a. The picture review. A group of pictures may be chosen, each reminding the child of a main point in the discussion and worship. Through a question or two, these may be taken up one at a time and hung on a screen after the discussion.

b. The hymn, poem and Scripture review. The pupils may sing a stanza of a hymn, recite a poem, or read a Scripture passage which has been studied. A question or comment by the teacher will recall the truth connected with each.

c. Notebook review. The pupils will enjoy going through the notebook now and then to get a single view of the whole concept of Jesus which they are developing. One pupil may read what he has written on one subject, another on the next, and so on. As most of the work is original, this will be of interest to the class. The pupils may volunteer for this reading, since the opinions expressed are often so personal that they may not care to give them to the class.

d. Main ideas. As the course proceeds from one section to another, the class enjoys looking back over the road they have traveled by naming some of their outstanding impressions of Jesus. Or in taking a new lesson it often pays to take a minute to recall the main ideas of the last discussion.

These reviews will not be mentioned often in the course, since it is taken for granted that the teacher will plan for them wherever they can best be put into the work of the class session.

III. MAKING THE SCHOOL LIVE

1. *Planning the session.*—In the preparation which the teacher makes for the work of each hour it is suggested that she first read all the references given in the pupil's book. She

should then read not only the chapter but the material on the same subject in a good commentary. One of the best is *The life and teaching of Jesus* by Bosworth; another well-known book is *Jesus of Nazareth* by Dr. G. A. Barton; a very readable one in more popular style is *Our Lord's earthly life* by David Smith. The readings and interpretations in *By an unknown Disciple* and *The Gospel in art* which are suggested throughout should also be read.

In making the plan for the particular hour the teacher will need to divide the work suggested according to the number of lessons she intends to spend on this chapter. She will not take the material in the order given here, but will take perhaps half of the discussion, one of the hymns, one of the readings. She will need to plan a well-balanced lesson, so that the children do not tire from too long a discussion period without taking up something requiring the use of a book, and so that when she has helped the class to feel and appreciate some act or quality of Jesus or of ourselves as his followers, she does not close the lesson without a moment of worship or service of worship to clinch the experience.

2. *The teacher's opportunity.*—The preparation and teaching are only a means to an end, however. It is the personal contact that grows out of these experiences of working together that provides the moment supremely worth while. The following poem growing out of an actual experience describes the challenge. In order to be prepared for this as well as for the teaching, the teacher needs to be constantly in prayer, realizing that without the power of the Spirit she can do nothing effectively.

Of a Seventh-Grade Boy

His thoughts are like a violet
Under the edge of a leaf,
They are for those who know where to find them,
And for those who go softly.
I find them out after the others are gone,
He offers to put the books away,
And, when I am not looking, says,
"It would be great to be a doctor—oh,

Like Grenfell in the Labrador.
But father says that I must go to work
In one year more.
He says I am too young to know
What I should do with life—
What is life for?"

3. *The atmosphere of the lesson.*—The teacher will want to make the atmosphere of the school one of eagerness and pleasure in learning. Her interest and friendship for individual pupils, coupled with her own eagerness and joy in the Christian way of living is the best guarantee for developing this attitude in the class. The teacher who can put *herself* into her work will avoid monotony and a sense of rigidity. She will be constantly watching the life of the class and their problems of the moment, and helping them to find Christian solutions through the class study. If she thus keeps her aim as well as her material fresh and vital, the pupils will be thoroughly in love with the school.

IV. STANDARDS AND BUSINESS OF THE SCHOOL

1. *Attitude toward work.*—The teacher needs to make no apology for holding a high standard of orderliness and concentration in work. Particularly if she can find some time to participate in the play or social life of the group, she will find it easy to help them to discriminate between play and work, and to enter each with zest and whole-hearted effort. The best source of control is, of course, within the child. The teacher's experience with the class and with individuals should tend in that direction, but there will be cases where a pupil will not see immediately the need for such control. In such a case the teacher needs to set up and insist upon habits which make for the efficiency of the class work, since a slow development of such habits often results only in developing a negative habit.

2. *Habits of school life.*—Careful planning and attention should be given to all routine factors, such as the hanging of wraps, the passing in and out of the room, the passing of

material at the tables. It is well for the teacher and class to discuss frankly on the very first day the standards which are desired for the school, so that the pupils may help in planning the most efficient way of handling each matter of routine. Whenever experiences arise in which the class or a group has been lax, the class may discuss whether the standard should be reconsidered. The teacher will often have to handle individual cases by friendly conference so as to insure the right attitude of the pupil toward the group.

3. *Care of equipment.*—A pride in the equipment of the school should be developed both through a discussion of how it was purchased, by whom, and at what cost, thus building an appreciation for the privileges of the school, and through giving to the pupils the responsibility of caring for the materials, such as putting them into the cupboard after the class. Committees for these responsibilities may be appointed for a period of a month or two.

4. *Reports.*—Reports of work and progress should be made to the pupil and to the home at intervals as a check of the individual by the standards of the school. He should be judged not by the information he has acquired but by his attitude toward the school, his effort in class discussion and work and his spiritual progress.

V. ACKNOWLEDGMENTS

The author is indebted to the teachers of the Dayton Weekday Schools of Religion for the reports of experience and suggestions for revision during their years of teaching this course. She appreciates the assistance of one teacher, Miss June Dilts, on the first few chapters, and of another, Miss Amy Clowes, for coöperation in the work of preparing the manuscript. She is grateful for the material from other authors and books for which permission has been granted as recognized in footnotes throughout the book. Every effort has been made to ascertain the owners of copyright material and to give credit. Since this has not always been possible, proper acknowledgment will be made upon notification. The author is particularly indebted

to various educators for reading the manuscript and making valuable suggestions. Among these are

Dr. Paul A. Vieth, Dr. L. A. Weigle
and Miss Mary C. Moxcey.

If the pupils of other schools enjoy this course as have our Dayton children, and if they get from the course the deep appreciation of and love for Jesus which is the aim of the book, the work will not have been done in vain. Perhaps the reaction of one pupil to the course is worth recording. It is a report of a short talk given in a public meeting by a sixth grade boy and was written entirely by him with no suggestions from the teacher or any other adult.

"I have been in the Week-day Bible School since it was started, and find this year's course of study the most interesting I have had so far.

"I believe this is because of the fact that we are studying the Life of Christ, who came to this earth as a tiny babe, just the same as we ourselves come, and not as a great king and conqueror, which might have been expected from the position he was to assume later in life.

"After his baptism at the hands of John the Baptist, he made a journey into the wilderness, and there he made three decisions, which were the turning point of his life, and the foundation for his whole future career.

"We, too, have opportunities for decisions quite frequently throughout our lives. An opportunity was given us recently at Week-day Bible School to make a decision for Christ, and while quite a few had chosen previously to follow the Saviour, there were several who gave their lives to the Lord.

"So this year we have been learning that Jesus comes into our lives inconspicuously and without public acclamation, just as he first came, very humbly and unnoticeably."

CONTENTS

CHAPTER		WEEKS	PAGE
	INTRODUCTION		vii
	A PRE-VIEW OF THE COURSE		ix
I.	A WORLD HERO	1, 2	23
	JESUS, THE BOY		
II.	A BOY WITH A GREAT DREAM	3, 4	37
III.	SERVING GOD AT HOME	5	52
IV.	DECIDING WHAT KIND OF A KING TO BE	6, 7	63
V.	CHOOSING HIS ASSISTANTS. *Review*	8, 9	80
	JESUS, CITIZEN OF THE KINGDOM		
VI.	FEELING GOD'S SYMPATHY FOR SUFFERING ONES	10	91
VII.	FEELING GOD'S LOVE FOR ALL PEOPLE	11	99
VIII.	SHARING GOD'S SUFFERING OVER WRONGDOING	12, 13	111
IX.	LIVING THE NEW LAWS OF LOVE	14, 15	121
X.	LOVING AND FORGIVING OTHERS	16	136
XI.	CHOOSING TO LOVE GOD MOST	17	143
XII.	WORSHIPPING GOD	18, 19	151
XIII.	TALKING WITH GOD	20, 21	171
XIV.	WORKING WITH GOD. *Review*	22, 23	195

CHAPTER		WEEKS	PAGE
	JESUS, THE HERO		
XV.	STANDING FOR THE RIGHT . .	24, 25	207
XVI.	GIVING HIS LIFE	26, 27	222
	JESUS, THE KING		
XVII.	LIVING AFTER DEATH . . .	28, 29	245
XVIII.	CALLING US TO BE HIS HELPERS .	30, 31	250
XIX.	BUILDING THE KINGDOM ON EARTH	32, 33	263
XX.	MAKING LIVES STRONG AND BEAUTIFUL	34	274

THE KINGDOM OF LOVE

CHAPTER I

A WORLD HERO

Aim:

THE pupils should first think of Jesus as a man so great and fine and brave that they come to admire and love him as a friend whom they have known. Gradually through the course they will come to worship him as God. The purpose of this chapter is to present Jesus as a personality in a single story and to help them to see why he may be considered a world hero. It should arouse a keen interest in him and a desire to study his life.

Suggested Plan:

1. CONVERSATION ON HEROES.
2. STORY—THE YOUNG MAN WHO WOULD BE KING.
3. DISCUSSION PERIOD—QUESTIONS, THE PUPILS' BOOKS, WORSHIP.
4. PICTURE STUDY—ZIMMERMANN, CHRIST AND THE FISHERMAN.
5. HYMN STUDY—FAIREST LORD JESUS, OR WHEN MORNING GILDS THE SKIES.
6. THE FOUR GOSPELS.
7. NOTEBOOK WORK.
8. WORSHIP SERVICE.
9. OUTSIDE ACTIVITIES.

Pictures:[1]

ZIMMERMANN—CHRIST AND THE FISHERMAN.
TISSOT—SERMON ON THE MOUNT.

1. CONVERSATION ON HEROES[2]

Begin the conversation in some such way as this: In your school or library reading you probably enjoy the lives of

[1] For order number of each picture, see Appendix.
[2] For suggestions on opening the school and on conducting a discussion, see the Introduction.

heroes—men who are brave and strong and great, who have succeeded. What heroes do you most admire? To show the various ways of handling quite different responses, the conversation in two classes is here given.

(a) "Washington," "Roosevelt," "Pershing," "Mr. ——," (A local man who lost his life in saving a child.)

"Why are these men heroes?"

"Because it took courage to do what they did."

"Can you think of anything which takes courage, but which is not fighting or giving your life?"

"Taking a dare." "Refusing to do something that is wrong."

"We call such bravery, moral courage. The other kind is physical courage. Why do we need both kinds of heroes? Can you think of any moral hero you have heard about?"

(b) "Franklin," "Edison," "Lincoln," "Samuel Morse."

"Why are these men heroes?"

"Because they have done something great that did the world good."

"Most of these men have done something that has made our lives more pleasant and comfortable. What greater thing can a man do?"

"He can do something to make people better or happier."

"Can you give any examples?"

"Lincoln." "David Livingstone."

"Their lives were full of what we call moral courage, to do the right no matter what it costs."

There are heroes in every country. Some are loved in France, some in Italy, some served England. A few heroes are what we call *world heroes.* What would make a man worthy of that title? Name a few who may be considered such. Pasteur, Edison, etc. How can we judge if a man is a world hero? His inventions or teachings will be used or followed in many lands, people will love him, life will be safer, happier.

Can we consider Jesus a world hero? Why? Has his life made any difference in the lives of the people? Is he followed and loved in many lands? Would you like to hear the story of the whole life of this man and see why people feel that he was a world hero? Some people say that he was a failure. You

know already a great many things about him, but if you hear the story straight through, you are likely to learn something quite new about him.

2. STORY [3]

For story, see Pupil's Book, p. 10.

3. DISCUSSION PERIOD

A. *Discussion of the story:*

Question the pupils somewhat after this fashion: Do you think Jesus was a failure or a hero? Why? Was he a moral hero, a physical hero, or both?

Would you rather be a physical hero or a moral hero? Can a man be a hero if he is afraid? Why?

Do you know of any one else whose work was unfinished when he died, so that people thought he was a failure? Ask your teacher, parents, friends, or librarian about this and bring names of any such people to class next time.

Would you like to make a more careful study of the things which Jesus did and said? Why do you think it would be a valuable thing to do?

B. *Pupils' books.*

Speak of the great friendship with God which Jesus had and how it was this which made his life so happy and useful and wonderful. Many men who are living now are making their lives strong and beautiful with this same kind of friendship. Boys and girls may have a real friendship with God, too. Ask how Jesus developed this friendship, and talk about the years of Bible study, the daily prayer, the careful thinking. Arouse an interest thus in a daily reading from the Bible, followed by prayer. This period should come preferably in the morning when minds are fresh, but the important thing is to have a regular time.

[3] If possible the teacher should tell this story. If she cannot, she should read it, but should be so familiar with it that she can look at the class most of the time. Under no circumstances should there be class reading from the pupils' books, as the feeling of the story is thereby lost.

Ask if each pupil has a Bible at home. Have the pupils find one reference, perhaps Psalm 119:9 so as to be sure that they know how to handle the Bible.

In any school, whether public school or church school, textbooks are necessary. They are more so in this school, because it does not meet every day. In order to keep the work fresh in pupils' minds, we have a little book arranged so that some reading can be done each day.

Explain the use of the book. The readings are planned to follow each lesson rather than prepare for it. Thus the pupils will understand better what they read, because the class work has preceded. It will also help them to remember the lesson. Suggest to them that some boys and girls read these aloud to their families, perhaps at the breakfast table. It is a beautiful custom for families to worship together. Speak also of the poems for memory or appreciation, and of the suggestions for home activity. Tell the price of the book and the plan of purchasing it. Before the next session, they should read the references on the first chapter.

C. *Assignment.*[4]

Introduce the assignment with the following discussion: Do you suppose that great men were great when they were boys? Was there anything about them that would show that they could become great? Would there be anything in Lincoln's boyhood, for example, that would help one guess that he could be great? In your reading this week at home or school or library find the boyhood story of some great man and be prepared to talk about it. Would you like to discover what Jesus was like as a boy? We will study that at our next lesson.

It will help us understand the story better if we know something about the country where Jesus lived. Look in your geographies for the country of Palestine and find where it is in relation to other countries you have known. Find out how people reach that country when they want to visit it to-day.

[4] Such an assignment should be made at the most appropriate place in each lesson. It will not be mentioned in each chapter, as the teacher will discover the best place for it.

D. *Developing an understanding of worship:*

We cannot know God as Jesus did unless we worship him. What is worship? In trying to get from the class a definition of worship in concrete terms, write their responses briefly on the board, then gather them up into one statement as:

In worship, we are very quiet as we think of the greatness and holiness of God. We praise him in speech and prayer and song. We ask him for help that our lives may be pure and right. Show that we want to help him build the kingdom of God on earth.

Consider with the class the fact that some people like to have a moment of worship before they begin to read the Bible or to study it. Would the class like to learn a sentence or two to use at the beginning of each session? Then perhaps each one will use it silently at home whenever he begins his reading.

Interpret from the blackboard either of these two calls to worship.

(1) To be sung (Refrain of *Adeste Fideles,* no. 79[5])

O come and let us worship,
O come and let us worship,
O come and let us worship,
Christ the Lord.

To be said in concert with bowed heads and prayerful voices.

Lord, as we thy name profess,
May our hearts thy love confess,
And in all our praise of thee.
May our lips and lives agree, Amen.

(2) To be said in concert: (Memorize from John 17:20, 21.)

"And being asked by the Pharisees, when the Kingdom of God cometh, he answered them and said, The Kingdom of God cometh not with observation: neither shall they say, Lo, here! or there! for lo, the kingdom of God is within you."

[5] All hymn numbers refer to the "Hymnal for American Youth" by H. Augustine Smith, published by the Century Co.

To be said with bowed heads, slowly and with emphasis:

Thy kingdom come, thy will be done, *on earth.*

To be sung softly: (Page 35, Orders of Worship)

O hear our prayer, and answer make,
This we ask for Jesus' sake, Amen.

4. PICTURE STUDY[6]

Zimmermann's *Christ and the fisherman* is a good picture for the first study, for it shows how Jesus felt toward people.

In interpreting the picture use such questions as these: Where is Jesus? What kind of people are these? Imagine Jesus walking along the shore one morning. He meets these men. What does he probably talk about first? When he has made friends, he tells them about his great interest, the Kingdom of God. It is a new idea but the young men get it at once. They are listening eagerly. How does the older man feel?

Responses made in one class: "The old man doesn't understand what Jesus means. It must be because he has lived so long that a new idea is hard for him."

"He is trying hard, but he can't understand it very well."

"How does Jesus feel toward him?"

"He thinks the old man is as important as the others."

"He wants the old man to know he loves him."

"After studying this picture, what do you think the people thought of Jesus?"

"He was interested in everybody."

"He was so friendly they wanted to know him better."

Since pictures will be studied often in this course, the pupils will get much more value from them if they know what to look for and how to appreciate them.

Show the class a Tissot picture of Jesus, such as the "Sermon on the Mount," and compare with Zimmermann. Ask

[6] Teacher should have ten cent size, and if possible, smaller copies for the pupils.

how each type of picture helps us. Explain that there are two kinds of pictures. Some artists want to make us see how a thing actually looked when it happened. Perhaps they go to Palestine in order to paint the streets, the people, the hills just as they look. Such artists and pictures are called *realistic.* Other artists want us to remember the truth of the story, to feel the reverence or sadness or joy of the story. Such an artist does not paint the costumes and scenery so accurately, but he does put much expression on the faces and makes the picture as beautiful as possible. Such artists and pictures are called *idealistic.* The pupils will find in Copping a combination of the two types.

5. HYMN STUDY

In the talk about worship the class spoke of singing as one form. Discuss with them whether the mere singing of hymns is always worship. Have they seen people singing when they were not worshipping? What was wrong? Help them to see that if we are to worship we need to understand the ideas and words of the hymns and to think and feel while we sing. For this reason we shall usually study the hymn we use.

In all hymn study it is well when possible to connect the hymn with pictures, not for the purpose of study, but to add appreciation and mental image. The pictures should be held up by the teacher for a minute, then hung on a burlap screen nearby so that pupils may see them as the hymn is sung.

Choose either of the two following hymns of general praise. Interpret and let the class sing. For the first hymn any picture of a Crusader or Watts' *Sir Galahad,* a nature picture—perhaps by Millet, and the Zimmermann picture may be used. For the second, one of the European cathedrals may be used in place of the Crusader.

(1) *Fairest Lord Jesus,* no. 122. Talk about the Crusaders and form a mental picture of a group of them riding toward Palestine, wearing the armor with the red cross. Picture them singing as they ride, perhaps singing this very song. No one knows when or by whom this hymn was written, but it was

found in an old German book about what year? Pupils enjoy knowing that *circa* is the Latin word for "about." When was the hymn translated into English?

Have the class read the second stanza first. Have them close their eyes and imagine what the Crusaders were seeing about them as they sang this. But so much did they love Jesus as they thought of his beautiful life, that they always spoke of him as being more wonderful than the beautiful scenes they saw. Do the same thing with the third stanza. Read the first stanza then. It is their pledge of love and loyalty to him.

Ask for the meaning of any difficult words such as cherish, honor, woeful. Always restate an inverted phrase, as "O thou, the Son of God and of man." It is well to put the idea of each stanza into one sentence or ask them to do so, so that they can think of it as a whole.

On some hymns, where the thought is complete in one stanza or where the first stanza has required much interpretation, it is well to learn the melody after studying the first stanza and to leave the others for another day. Here, however, the thought is not complete unless the entire hymn is taken.

Play the melody through while the pupils listen. A second time let them hum the melody. Then let the words be sung once or twice, correcting any errors in the singing, and drilling if necessary on one phrase.

(2) *When morning gilds the skies,* no. 2. Ask at what times and in what places we like to worship. Morning prayer, evening prayer, and the quiet Sunday morning church worship should be mentioned. Here is a hymn that makes us feel how beautiful it is to worship at these times. Ask for the phrase that describes each. Where does it speak of a fourth time for worship? Even at work, in the midst of hard lessons or home duties, we can pray. What does "repair" mean? What mental picture do they have when they say, "When morning gilds the skies"? Talk about going out alone to watch the sunrise. The hymn reminds us of the two verses about worship which we read in the Bible.

Develop and sing the first three stanzas.

6. THE FOUR GOSPELS

Discuss the writing of the books about Jesus. How did it come about? Explain that when the disciples received the command, "Go ye into all the world and preach," they went out and taught the people everywhere, telling over and over the many things that Jesus had done and said, so that they too might work with Jesus to bring the Kingdom of Love. But as the years went on and they became old men, they would be anxious that books be written, containing all these things. Why? It is well for us that eye-witnesses did write, for they give us a very real picture of Jesus.

Find the books in the Bible. Explain the meaning of the word "gospel" as "good news." Talk about the difference between the Old and New Testaments and the meaning of the word "testament" as the "promise" made by God to His people. Ask who wrote the four gospels, and tell something about each.

Matthew was a Jew and one of the twelve. He was so eager to have the Jewish people see that Jesus was the king they had expected. What would his book do? Mark was not one of the twelve but was a young man who knew Peter very well and Peter told him all the stories. What would a young man admire most in Jesus? All through his book are the words, "And straightway" Jesus did this and that. Luke was a doctor who traveled with Paul, the great teacher who took the good news about Jesus to so many other lands. What would a doctor be interested in telling? He had another purpose, too. Have the class read the introduction to his book to see what it was. John was the very closest friend that Jesus had, so he saw better than any one the great love that Jesus had for people. The book that tells the things he remembered speaks again and again about this love.

Explain that sometimes we will find stories of the same incident in two or three of these books. Sometimes they are not told exactly alike, for one man would think one thing was most important to remember and another would see something else to emphasize. But the great truths about Jesus are there, and as they have been read and re-read in all the centuries since,

they have changed people's lives, so that they loved instead of hated, were happy instead of discontented, pure instead of sinful. Help them to feel thankful that we have such a good story of his life.

7. NOTEBOOK WORK

Have uniform notebooks for the pupils so that mimeographed work can be given them. Loose-leaf books fastened together with brads are desirable. Encourage making the book as individual and spontaneous as possible so that each child has a pride in his own work. It will probably be well to keep the books at school.

(1) In class have the pupils make a title page containing the name of the course, the pupil's name and class and other desirable information. Let them look at several books before deciding what to include on this page. If plain covered books are used, the pupils may begin in class to consider attractive and original cover designs which will grow out of the course as it proceeds. In a later chapter a study of Christian symbols which may be worked out for covers is suggested.

(2) For a frontispiece have the class mount copies of Zimmermann's picture of the Perry one-cent or two-cent size. Let each pupil choose an appropriate Bible verse to write under the picture.

(3) If there is time, the class may write a paragraph on "Why I think Jesus was a hero."

8. WORSHIP SERVICE

When all the work on this group of lessons has been done, it is well to have a complete and well-planned worship service to sum up the thought and feeling. One service is given in full here, but may be adapted for a shorter length of time if desired. Since worship should keep the thought of the group together, it is best not to have question and answer during the service. In reading several references from the Bible, vary the method. The class may read silently, or aloud; one pupil may read as others follow; the teacher may read a part that

contains difficult words, or deep feeling. One half the class may find and read one reference, then listen while the other half reads another. Do not divide the class for reading by separating boys and girls, as this makes for a self-consciousness which is distracting.

Call to Worship.

Bible Reading.—When we study the life of Jesus and try to know him, we find him more than a hero. The truths he taught make better foundation for the building of strong, fine character than anything else we might find anywhere. Jesus himself said this one day in a story he told. Let us turn to Matt. 7:24 and read this story together.

Hymn.—Turn in your hymnals to number 269 and read the first stanza. It says, "How firm a foundation is the Bible for your life." God cannot give us anything finer than Jesus.

This hymn was the favorite of one of your heroes, Theodore Roosevelt, who believed always in being square with everybody. Perhaps it is because he built his life on the foundation of Jesus' words. Let us sing it together.

Leader's Talk.—So this year as we study together we shall be trying to become like Jesus in our own lives. One of the ways that will help us is to have the habit of reading and prayer in the morning as we begin our day.

The poets who lived before Jesus knew, too, what a great help the Bible is, for in it are the laws of God which make life happier. One of the poets wrote some beautiful verses about the Bible. Let us read them together. They are in Psalm 119.[7]

Another verse that will remind us of the morning prayer is in Psalm 5:3 or Psalm 59:16.

Hymn.—Let us sing together the hymn of praise we have learned. As we sing shall we be thinking about this young man with the great dream and great courage?

I have a story to tell you. It is a legend, a story which grew up so long ago that no one knows whether it is true or not. See if it tells you what kind of a hero Jesus was.

[7] Read verses 9-11, 98-99, 105-6. It is well to have those references written on the board before the service begins so that there will be no confusion.

"The Legend of St. Christopher" is told fully in *Rules of the game* by Lambertson, and in *Knights of service* by Bradshaw. It can also be found in the juvenile department of any public library.

Prayer by teacher.—Our Father, we thank Thee for the life of Jesus which has meant so much to the world. We thank Thee for his daring dream, and his great courage. We thank Thee that we may have Bibles and may be free to read them. Help us to remember during this week to read each day and to have a quiet prayer, so that our lives may please Thee. Amen.

9. OUTSIDE ACTIVITIES

The pupils may help the teacher in some of the work of the school—in the arranging of notebooks and writing materials, in the sorting of enrollment cards, etc. This will help to develop pride in the equipment and work.

The Zimmermann picture may be mounted before or after the class period.

If a sand-table map is to be made in the next lesson, the sand may be dampened in preparation.

Informal conversation with the children gives the teacher a splendid opportunity to know them individually. She may encourage them to tell her of their own interests and of the reading they have done at the library on the assignments. The children may form a simple type of club with a chairman who will call for volunteer reports. There may be a committee to plan with the teacher the presessional or outside activities for the class and to help prepare the materials needed for work. The club may have a varied program—"literary meetings" with reports, service or research projects in the community, programs of handwork, or whatever may best follow the previous lesson. The program should always be correlated with the course, though one project may take more than one meeting.

JESUS, THE BOY

CHAPTER II

A BOY WITH A GREAT DREAM

Aim:

THE chapter has three aims. The pupils are to feel that Palestine is a real and interesting place and to visualize it as the place where Jesus lived and worked. They are to consider the importance of a great boyhood if one is to achieve a great manhood, for they often underrate the value of this. They are to place themselves in the everyday life of the boy Jesus and feel the stirrings of his great longing to be of service to his God and his country. This whole background, going on into the next chapter, will help them to understand more clearly his whole life.

Suggested plan:

1. CONVERSATION—A TRIP TO PALESTINE.
2. MAP WORK—IN NOTEBOOK, SAND OR SALT AND FLOUR.
3. CONVERSATION—THE EVERYDAY LIFE OF JESUS AS A BOY.
4. STORY—ON NAZARETH HILL.
5. DISCUSSION.
6. HYMN—O JESUS, ONCE A NAZARETH BOY.

Pictures:

RIVER JORDAN
NAZARETH
MARKET IN BETHLEHEM
THE DEAD SEA
RICH MAN'S HOUSE AT JERUSALEM
NAZARETH AND THE HILL COUNTRY
GALILEAN FISHING BOAT

Stereographs:

THRONGS OUTSIDE JERUSALEM
JERUSALEM, THE BEAUTIFUL
SHORES OF GALILEE
DAVID'S CITY
BETHLEHEM
HILLS ABOUT NAZARETH
FISHERMEN MENDING NETS

Judea—Hills about the Dead Sea
General view of Bethlehem
Jaffa—House of Simon the tanner
Tissot—The Boy Jesus
Taylor—The Boy Jesus
Taylor—I will lift mine eyes
A carpenter shop
A scroll
Plowing in plain
Life on shore of Galilee
Court of village home
Rock of Elijah's altar on Mt. Carmel
Ancient fountain of the Virgin
Samaritan priest and scroll

1. A TRIP TO PALESTINE[1]

Interest the class in taking an imaginary trip to Palestine, as a way of finding out something about the boyhood of Jesus. The things learned on this trip will help in all the later lessons. Ask if a boy who has lived in a log cabin in the mountains is different from a boy in a big city or one in an Indian village. Hundreds of people go every year to see Palestine, the Holy Land, because it was the home of Jesus.

The trip is here given in full so that the teacher may make it as interesting as possible. Use the map constantly and record on the blackboard any facts to be remembered, such as size and proper names. Accompany throughout with pictures, if the group is small enough to see a picture held by the teacher. If it is too large, build a sand-table map with the table in the center of the group, choosing two pupils to mold each step as it develops in the conversation. The trip should be followed by a more careful examination of the pictures and stereographs during the notebook time or used before the next class.

The teacher will direct the trip in some such way as this:

[1] In the two conversations of the chapter, the teacher could easily go into much more detail, but if too much time is put on these lessons, it detracts from the effect of the course as a whole. Therefore in these lessons only those factors needed later for an understanding of Jesus' acts and purposes or for an appreciation of his boyhood character are included. The direction of the teacher needs to be always toward the three aims of the course, and only those materials contributing to them should be used.

Route.—What did you find this week about the way to reach Palestine? We shall take the train to what city? What shall we do next? What kind of a boat will it be? Trace its course to Palestine. How long will it take us to make the trip?

Climate.—While we are on shipboard, let us look over our maps and learn something about the country. What is its climate? Like other lands in this part of the world it has a long summer of seven months in which there is almost no rain. The wild flowers bloom in profusion and crops are gathered in. Then comes the rainy season with sudden violent storms. The people prepare for it by repairing the mud roofs of their houses with sticks, by cleaning out the cisterns, and getting the plows ready for the softened ground.

Size.—Looking at the map, how do you imagine the country compares in size with our own states? It is only as large as New Jersey or one-fourth as large as Illinois. It is about 110 miles long and averages 40 miles wide. Although we can travel over it so quickly in these days, we must remember that when Jesus lived traveling was very slow and many people lived in one little village all their lives. How did people travel then? Only the rich people had donkeys to ride on. The poor people had but one donkey to carry the baggage and they walked beside him.

Location.—Where is this little country? What continents are north, south, east? What is the western boundary of the country? What lake, what river and what sea make the eastern boundary?

Topography.—Now we have been on the steamer for nearly three weeks and we are ready to land. Let us look at this coastline and find a good place. Will there be good harbors here? Why not? What do big steamers have to do when they come to places like this? Here we are near Jaffa and little boats are putting out from the shore to take us in. Each long boat will hold about 50 of us. Landing at Jaffa we will take an automobile straight to Jerusalem, the old capital city. What kind of land do we usually find beside a great sea? What do we call such a plain? This coastal plain is about ten miles wide. But before we reach Jerusalem, we climb to a higher level. What do we call land on a high elevation? This plateau

runs throughout Judea and Samaria from the coastal plain to the river valley. Is a plateau always flat? This one has low stony hills with only a little grass covering the rocks. What are men on the hills doing? The Bible is full of stories of shepherds who lived here and led their flocks from one hill to another. You remember the Psalm written by a shepherd who compared his care of the sheep to the loving care of God for us. Here are pictures of the hills, of the plateau and of shepherds.

Jerusalem.—We are coming now to the beautiful city of Jerusalem, set high on yonder hill. What can we see as we come nearer? The city wall, you see, has little towers above each of the gates for the watchmen. This gate we are entering is called the Jaffa Gate. During the World War General Allenby entered the city by this gate when he captured Jerusalem from the Turks.

You will see that the streets of Jerusalem are narrow and crowded. Instead of stores in buildings, little booths are built along the street. Why is this? It is morning now, but at noon it will be so hot that every one will have to go inside his home for an hour or two to escape the heat. This picture of a booth shows the bright colors of the cloth, the strings of dried fruit, the shining ornaments. The street is gay with colors. If we want to buy anything here, we shall have to have this money-changer exchange our American money for their piasters.

How are the men and women dressed as they pass along to buy? See their loose tunics or robes of coarse bright cloth with broad stripes of another color. Sometimes, you see, they wear a plain white robe underneath with a girdle around it. The girdle serves as pockets for them.

What do they wear on their heads? Their turbans are made of large cloths wound neatly or hanging to their shoulders, held on by these heavy rolls. Why do they need such head-coverings as these? The men and women dress much alike.

Perhaps we can climb up into one of the watch-towers on the wall and look about. You see, there are seven gates opening on roads going out in all directions. Looking to the south, we know that it is only 6 miles to the little town of Bethlehem where Jesus was born. Around it are the fields of the shep-

herds. Here are some pictures of Jerusalem which we will examine more carefully after class or pass around later.

The Jewish people have always loved the city so much that they made beautiful songs or psalms about it. They called it "Mount Zion." Some of the psalms which you will find in your home readings this week were sung first by crowds of Jewish travelers on their way to Jerusalem to worship in the temple. One says, "As the mountains are round about Jerusalem, so is the Lord round about those that love Him." The highest of these hills is the Mount of Olives where Jesus often went alone at night to pray. The people who lived in Jerusalem felt that it was the most important city in the world and that they were a little superior to people from the other provinces. Because the great temple was there they felt that God was just a little nearer to them.

Driving north.—We shall drive east now to the northern end of the Dead Sea. It is very hot here—about 125 degrees. We are 1,300 feet below sea level. What did you learn at school about this sea?

Let us travel north along the Jordan valley toward Galilee. You see, the waters are muddy and turbulent, full of rapids and waterfalls. This picture shows how narrow it is. It is so winding, too, that it is more than twice as long as if it ran straight. Why are the banks so steep and rocky? The plateau rises again on the other side.

Galilee.—As we drive across Galilee, we come to a beautiful fertile plain called the Plain of Esdraelon. It lies between this plateau to the south and the Lebanon mountains farther north. Here we see rolling green hills covered with beautiful wild flowers. What is growing in the fields? Here are wide fields of wheat and orchards of olive trees. What do you think that wall is for? It is like a small city wall. It surrounds a grape vineyard and has towers for the watchmen. What would the men be watching? In an Old Testament poem the writer says, "Watch for the little foxes that spoil the vines." Here is a smaller vineyard that has thorn bushes planted around it for protection.

Galilee is the home of modest country folk. The learned Jews of Judea often laughed at them when they visited Jerusa-

lem. The Galileans are sturdy, honest folk, however, very close to nature and to God.

We shall drive to the shore of the Sea of Galilee. What do you notice first about the sea? It is noted for the beautiful blue calmness of its waters. Sometimes a summer storm comes up that makes it very dangerous for the boats. What are the people on the shore doing? Those men are taking the fish from their nets and these others are mending their nets for the next catch. Here are pictures of fishermen and their sailboats.

What can they do with all these fish? How can they be sent to other cities? There are many men here who pack the fish in coarse salt and ship them to Jerusalem and even to Europe.

Nazareth.—We shall want to drive southwest now to the little town of Nazareth nestling in the hills in the Plain of Esdraelon. It is just a group of little low white houses of stone or sun-dried brick. It has the same narrow crooked streets we have found everywhere and the fountain or spring just outside the village where the women go for water. Let us climb one of the hills outside the village and look far away. An American poet visited Nazareth one Easter. As he stood on the hill above it and thought about the wonderful boy who lived there so long ago he wrote a poem which I think you would like. (Read "Easter at Nazareth" by Clinton Scollard in *Christ in the poetry of to-day* by Crowe.)

There to the west on the shore of the Mediterranean is a mountain that is famous. Mt. Carmel is not only spoken of in the Psalms as a beautiful place, but was the scene of a brave deed by Elijah the prophet. Do you recall the story? Here the prophets of Baal were defeated and the people were turned back to their worship of Jehovah God. Looking south we can see the great roads that led to Jerusalem. And here our trip ends. We have seen the little country where lived a world hero. It is the same country in which lived our Old Testament heroes—Abraham, Moses and David.

2. MAP WORK

Maps can be made or used in a variety of ways but the plan best adapted to the time and ability of the class should be chosen.

(1) The class may mount the physical map number 181 published by the McKinley map company. They may mark the various levels.

(2) In the notebook they may draw a simple map leaving it blank except for the naming of boundaries. They may add the political divisions and cities as each is mentioned. The whole map may be colored lightly with crayons or water-color so that it is very attractive. In giving directions for the map, keep the class together and give one step at a time, working on the blackboard.[2]

(3) The class may make a map in the sand-table. In the dampened sand mold the plain, the plateau and other features, Mark the cities with colored pegs or toothpicks. If a sand-map has been made in class it will prepare them for making salt-and-flour maps at home. If it has not, the teacher will need to make a very careful explanation. In this case it will be better if the class can meet the teacher after school some day and make the maps together, each child bringing his own board and the teacher mixing the paste for the grour

3. JESUS' EVERYDAY LIFE

Ask the children in what places they spend most of their time. Home, school, perhaps church will be mentioned. Talk about the great interest of the Jewish people in their religious life. Tell about the little boxes on the doorposts, which held the great law. Let the class look up Deut. 41 : 4-9, which was always written on the tiny scroll within. People mentioned God in their morning greetings[3] and in their bargains; the school boys wore strapped to their wrists little clay tablets which held the laws they wanted to learn. So we are not sur-

[2] Plan presented in Littlefield's *Hand-Work in the Sunday School* and used by permission.

[3] The morning greeting was "God grant you good-morning."

prised that the square white synagogue or church is in the very center of the village. Suggest that the class imagine spending two days with the boy Jesus when he was eleven years old.

The Church.—Their Sabbath is our Saturday, the last day of the week. The night before, at sundown, we see the Sabbath lamp lighted by Mary the mother and the family worshipping quietly together. On Sabbath morning, Joseph and Mary and Jesus go to the synagogue. The rabbi stands in the center and reads from great scrolls containing their laws and history stories. If no rabbi is present any man in the village who can read and explain the words does so. It is the boy Jesus' ambition to be able to read for them some day.

See this little scroll and this picture, "Jesus in the Synagogue at Nazareth," by Tissot. There were so few books that they took great care of these, wrapping them in two or three covers of soft white cloth, rich satin or velvet. Can you guess why they must use two scrolls in the service? How do they find the place in such a book? The scribes are the men who take care of these scrolls and read them to people who want to find out what they say.

The rest of Jesus' Sabbath day is very different from ours and from their week-days. The law of the Sabbath which Moses gave them had been expanded by the priests into a great number of rules. There could be no cooking, no walking more than a mile, no seeing the doctor in case of illness. These rules sometimes made the day a hardship instead of a restful time. The day was over at sundown and the people could again begin working.

The School.—The day following is a school day. Picture the school which Jesus attended. We shall see him in a group of Jewish boys sitting around the rabbi on the floor of the little building next to the synagogue. Imagine them learning the laws by saying them after the teacher as he reads them aloud. We know that Jesus loved to learn long passages, for often in later years he quoted from the Scriptures. Besides learning the laws, the boys learn to write. Have you seen Hebrew characters? The scrolls were written on costly parchment made from the leaves of a plant that grew by the water.

We see Jesus scratching his words in the sand or with a sharp stick on a board covered with wax.

The older boys will talk now about the great days of the church. One boy tells of a great ceremony in the life of each boy. When he is twelve years old, he is made a Son of the Commandments. This was the age when the Jewish people felt that the boy knew the laws, knew the right and wrong, and thereafter could be held responsible for knowing and doing the right. It made the boy feel grown-up. After this the Jewish boy can take part in the church service and even read the Scriptures from the great scroll. Jesus is already looking forward to this day.

Jesus recites now about the Passover which comes every spring. He tells how and when the day originated. It was the day when the Hebrew nation was born, when God made it possible for them to leave a life of slavery and set out for a new country. Every Jewish family who could possibly go went to the great temple at Jerusalem for this holy week. Even those who lived several days' journey away tried to get there.

When the morning is over and school is dismissed, the boys go home. Perhaps Jesus and one of his friends walk very slowly through the market place, watching the men at their bargains. Sometimes he sees merchants cheating their customers and then he is disturbed. He thinks of a verse he has learned—"What doth Jehovah require of thee but to do justly, and to love kindness and to walk humbly with thy God?" If the merchant is one of the leading men in the church, the boy Jesus feels sad and says to himself, "Jehovah hath said, 'I desire mercy and not sacrifice.' God cannot hear his prayers, if he cheats at his bargains." But the boys call him to play and he runs on to join them.

The Home.—But the most important place in a boy's life is his home. Picture the home of Jesus as a simple one-story house. A stairway leads up the outside of the house, so that the family may spend the cool hours of the evening sitting on the flat roof, or may spread out the fruits and vegetables to be dried in the hot sun. Jesus' house does not have the little

guest room built on the roof as some of the better houses have. Here is a model of such a house.

When Jesus runs in from school, touching reverently the little box on the doorpost as he enters, he finds lunch ready. He washes his hands and sits in the circle on the floor, around the low stool-like table that holds the one dish from which all are getting their lunch. When lunch is over, the mother is busy about the room, making cloth for their robes or preparing more food, but Joseph and the boy Jesus go at once to the shop which is in one corner. What did the father do for a living? Every Jewish boy learned his father's trade.

The Shop.—As they work Jesus listened to the stories his father told. He is so interested that he almost forgets to work. Often he asks questions and so he learns a great deal about the history of his country. For these were the stories Joseph told him—of Abraham and Jacob and Joseph, the friends of God; of Moses in his long journey with the people; of Joshua getting the people settled in the new country; of the faithful Samuel; but most of all, of the great King David, the poet-king. Jesus knows, too, about the sad thing that happened when the nations to the north and the south came and captured his people and took them away and about the very few who came back at last and tried to build up the nation again as it had been. Out of all these stories there comes to him a great love and pity for his country.

Sometimes soldiers come in for wooden pins they have hired his father to make, and then Jesus hears the rough words of authority and sees the cruelty in their faces. When they are gone, Joseph tells him about the great Roman emperor who owns the world and who sends governors to their little land. Look at the map and find the political divisions—Judea with the capital city Jerusalem, Samaria, Galilee and Perea, the land beyond the Jordan. Joseph speaks sadly about the heavy taxes and the injustice in the courts until Jesus wishes he were strong enough to go out and set things to right again. And again as they work, Jewish neighbors come in and talk with Joseph, and the boy, listening eagerly to every word, hears them talking of the great hope they have for their country. Long ago their prophets had told them that God would send

a great leader, and they are beginning to say that now, very soon, the leader must come and be their king. He will drive out the Romans and set up their own government again. As Jesus hears all this, he feels a great ambition to help his country.

When the day's work is over, the shop is swept and put in order and the simple evening meal is eaten, perhaps in the little courtyard under a tree. Imagine that the day's work is over, as you listen to this story about the boy Jesus.

4. THE BOY ON NAZARETH HILL[4]

It was late afternoon in Nazareth and the end of a busy day in the shop of Joseph the carpenter. "Son," said Joseph, as a farmer went out with a stout yoke he had purchased, "let us put away our tools and go to the hills. There may the peace of God replace the noise and heat of the day."

So Jesus helped to put away the tools and swept the shavings into a pile, and they started.

When they came at last to the top of a low hill, they sat in silence for a few moments. Then Joseph spoke.

"Far off to the west, son, thou seest the purple peak of Mt. Carmel. Of what dost thou think when thou hearest the name?"

"Of brave Elijah," quickly answered the boy. "Wouldst thou not like to have seen the prophets of Baal when the fire from heaven came to Elijah's sacrifice and the people bowed in wonder before Jehovah God?"

"It is such faithful men who have kept our nation true to our God," said Joseph. "Oh, that the great Messiah might come to lead our nation in this time of oppression."

The boy looked off to the southwest. Far off on the wide road that led south he saw a line of moving objects. He looked more closely. "Look, father," he cried, "there is a caravan going to Egypt. Would that I might see their loads of rich silks, of teas and spices, of jewels."

"I think more of the journey our own people made on that

[4] The title and main idea of this story are from the booklet by that name, written by Dr. Albert Edward Bailey and used by his permission.

road," replied the father. "How gladly and how bravely did they come struggling back from the land of captivity. How their hearts did lift as they journeyed toward Jerusalem, the Holy City. Then did they sing psalms of praise to Jehovah for his care and for the restoration of his people."

"When shall I see Jerusalem, father?" asked the son anxiously. "Shall I surely go next year, when I am twelve?"

"Aye, son, thou shalt attend the next Passover with thy mother and me," promised the father. "Then shalt thou see the great Temple and join in the service. Then shalt thou hear many speak of our hope of the Messiah, for truly we are weary of the oppression of the Romans over the people of Jehovah. Thou canst well be proud of thy nation, boy. We have a great history and a great hope."

"But, father, are the people ready for the Messiah? Must they not learn to live justly and righteously before the king can help them?"

"Thou art right, my son," answered the father. "All the prophets of old did preach the righteousness and justice of God, saying that his people must surely live uprightly. We need a new prophet to teach them."

There was silence on the hill for a long time as the shadows of evening began to settle over the valley, so that the village below them looked like gray dots. The boy sat very still with his arms clasped about his knees and his eyes looking far off, as he dreamed about the future of his country and himself. As they sat there silently it seemed to him that God himself spoke a message to him, and his eyes grew bright with joy.

"Father," he said softly as they arose to go, "I want to serve God and my country. Some day I must be ready to help my people. God hath spoken to me in my heart that if I shall be ready he can use me."

"Yea, son," replied the father tenderly. "God uses those who prepare themselves for him. When thou hast finished thy lessons and learned thy trade and studied much about God, he shall use you."

"But I want to do something very special," insisted the boy. "I would that he might give me the hardest tasks and the

bravest deeds to do for him, for he is my Heavenly Father. I would rather serve him than do anything else in the world."

"Fear not, son," replied Joseph, taking up his staff. "Jehovah is a great God who doth see into the innermost depths of our hearts. He will surely show thee what thou must do when the appointed time shall come."

So they took their way home, and slept for the night. But in the heart of the boy Jesus there was a deep desire and a purpose which he determined never to forget.

5. DISCUSSION

Call first for the report on men and women who showed great qualities in boyhood and girlhood. Urge that each report be given in two or three sentences without having the whole story told. The list may include:

Abraham Lincoln as a young lad who saw and hated slavery, or who was interested in learning, or who was essentially just and honest.

Theodore Roosevelt who developed perseverance and will power as well as a strong body in his fight for health.

Handel the great musician who, on being forbidden the joys of playing on an instrument, was found at midnight in the attic playing on the harpsichord. Show the picture by Dicksee.

The good judge Samuel who as a child was faithful to temple duties.

Clara Barton who tended sick animals and had a ready sympathy for suffering of any kind.

Ask whether these men and women could have become great if as boys and girls they had been selfish or cowardly or unworthy of trust. Why not? Does every just, helpful, unselfish, brave boy or girl become famous? Through the discussion bring out the idea that a brave and helpful life, though known to only a few, is just as important to the world and to God as if it became famous; in fact, that God must have great numbers of such people who live inconspicuous but good lives. Help them to see, however, that such a life is nearly always the natural outgrowth of a childhood filled with the best.

Thinking of these people and of Jesus, make a list on the

board of the qualities boys and girls will have which will give them a great childhood and make possible a great life of service. This list might include love for country, for church, love for suffering or needy people, eagerness to learn, eagerness to serve or help others, care in keeping mind and body strong and pure.

Suggest that it is not always easy to choose the right and strong thing. Sometimes temptations to do the wrong seem so strong that we can scarcely conquer them. What can we do then?

6. HYMN STUDY

O Jesus, once a Nazareth boy, No. 179. The first and last stanzas are worthy of study by pupils of this age. Read the first together. Nearly all of the real heroes since Jesus' time have been men and women who were trying to follow him, who have dedicated their lives to the service of the world. And there have been thousands of fine men and women of whom we have never heard—mothers, store-keepers, doctors, men in every kind of work.

The second stanza is a prayer for strength. Since Jesus had to learn to control himself and to be strong, he can both sympathize with us and help us. Ask what kind of enemies are our worst ones? What are some inward foes? For the child of this age temper, impatience, unkind remarks about another are the most common. Every child has the task also of choosing not to think about dirty things, but to keep pure minds. So Jesus can give grace, or strength, to win that goal.

It would be just as well to sing this to the tune *Materna,* No. 239, as that tune will be used in the next lesson.

7. OUTSIDE ACTIVITIES

1. Finish the maps in the notebooks.
2. Make another sand-table map or individual salt-and-flour map.
3. Look again at the pictures and stereographs accompanying the previous lesson.

4. See the pupil's book for plans suggesting their visit to a Jewish synagogue. The class might attend in a group with the teacher. If the temple has examples of Jewish art or symbolism, it would be well to ask the rabbi to explain these to the group after the service.

5. Keep a bulletin board for clippings and pictures of Palestine or anything which the children find bearing on the discussions.

CHAPTER III

SERVING GOD AT HOME

Aim:

THE pupils are to consider the value of the years at home in building a strong, fine character. The teacher should try to make the story of the experience of Jesus inspiring and the discussion of serving God in the home practical to the class.

Suggested Plan:

1. CONVERSATION.
2. CONVERSATION—JESUS' TRIP TO JERUSALEM.
3. STORY—MY FATHER'S BUSINESS.
4. PICTURE STUDY—HOFFMANN—CHRIST AND THE DOCTORS.
5. DISCUSSION.
6. WORSHIP SERVICE.
7. HYMN—O MASTER-WORKMAN OF THE RACE.
8. NOTEBOOK WORK.
9. OUTSIDE ACTIVITIES.

Pictures:

HOFFMANN—CHRIST AND THE DOCTORS.
HUNT—FINDING OF JESUS IN THE TEMPLE.
JACOB'S WELL.
JERUSALEM FROM THE MT. OF OLIVES.
NAZARETH.
A CARPENTER SHOP.

1. CONVERSATION

Review briefly the thoughts of the last lesson and raise the question for consideration during this hour: If a boy or girl is ambitious to help God and his country, what can he do about

it? Does he have to wait until he is grown or is there anything he can do now? Rouse a desire to see how Jesus answered that question and say that he found the answer in a great experience when he was twelve.

2. JESUS' TRIP TO JERUSALEM

Help the children to imagine the trip to Jerusalem which Jesus took when he was twelve. Explain why the route would be through Samaria only because there was a large party. If only a few were going, they would go across the Jordan, southward through Perea, and recross into Judea. The great loyalty which the Hebrews had for race and religion made them despise any who married people of other nationalities, as had the Jews in Samaria.

Imagine the preparations for the journey—the tents and food and robes, the crowd in the market-place, the donkeys bearing the bundles, the old people sending messages to their friends in Jerusalem. Jesus and a group of boys are eager to be off, and are talking of how wonderful it will be. Imagine the gathering at the end of the day, as the groups stop and camp together. The boys listen eagerly to stories told by their fathers. Tired from their journey, however, they are sleeping in their tents before long.

Imagine the next day's journey, eating the noon-day lunch at Jacob's well, and then, at sunset, climbing a low hill from which they can see the city of Jerusalem. The boys exclaim over the city walls, the towers of King Herod's palace, and the gleaming walls of the great temple built so long ago by Solomon.

Imagine the people, who have been singing their national songs all along the journey, breaking out into the psalm of praise for the great city. Read to the children Psalm 122.

The people will camp there to-night but will be up before dawn, so as to reach the city in time for the service in the temple, which begins with the first ray of light. The story below is the story of a great experience which Jesus had in the days that followed.

3. MY FATHER'S BUSINESS

The villagers of Nazareth lay sleeping in their tents, outside the walls of Jerusalem. It was very early in the morning but the boy Jesus lay awake watching for the dawn. Suddenly, just as the first ray of light came over the hill, the sound of trumpets came through the air. Jesus sprang up. The boys were awake in a moment and were calling to their parents, "Come, for the watchmen call. Hear them blowing the trumpets of Zion."

There was a great stir. Tents were rolled, bundles packed, and the crowd of people moved rapidly toward the city gates. The narrow streets of the city were so full of strange and interesting things that the boys could scarcely keep from stopping here and there, but they knew they must hurry on for the early service.

The boy Jesus walked with Joseph and Mary, but his mind went on ahead to the beautiful Temple. At last he was here in Jerusalem where so many great events of his nation had taken place; here to worship in the great House of God he had dreamed of for so many years. At last they came to the great court open to the sky. Joseph kept his hand on the shoulder of the boy, so they might not be separated by the crowd. Through the doors of the Temple came the long line of priests carrying their censers of fire. Straight to the great altar in the court they marched, and as they came, the people broke forth into songs of praise to God. As the people knelt the priests lighted the fires. Then as each family came forward with its sacrifice, the priests blessed it. To Jesus it was the most beautiful service he had ever seen. He felt very close to God the Father.

All day Joseph and Jesus stayed there. When the services were over, the father took the boy about from one room to another of the great Temple and proudly explained it all to him. And Jesus listened, determined to remember everything he had seen and heard. When evening came they went to the little upper room they had rented and there with some relatives partook of the Passover. Standing dressed for a journey, according to the custom, they solemnly ate of the lamb, the bitter herbs, the unleavened bread. When the meal was done, Jesus,

because he was the youngest, asked the question which must always be asked—"Why do we eat this feast?" An old, old man proudly raised his head and told again the story of the first Passover and of the care of God for his people. It was a day which Jesus could never forget.

All the next day the boy Jesus stayed in the Temple. Even when his friend Simon called him, saying, "Come into the streets and see the travelers who are here from every country," Jesus only answered and said, "The Temple is so wonderful that I must see it over and over."

At noon on the next day Mary said to the boy Jesus, "To-day before sunset we must start, so as to reach the first camp at night."

"Oh, mother, let me go but once more to the Temple before we leave. It will be a whole year before we come again, and I must see it all." So when he had her permission, he ran swiftly through the streets and into the great Temple. Once more he walked through all the rooms, once more he knelt before the altar to pray.

As he walked through a courtyard, he saw men buying doves for the sacrifice. They were too poor to buy lambs. He saw that the buyers always got the wrong change, but they could do nothing. Jesus was angry, as he had been in the market-place at home. He walked away, wishing he were big enough and powerful enough to do something for these people who had been cheated.

He came out at last on a large porch he had not seen before. Here on a low platform sat a group of men in the rich robes of the rulers of the Temple. Seated before them on the floor were a number of young men listening attentively to all that the older men were saying. Jesus knew that this was the Temple school where young men came to study to become priests and rabbis. He felt very eager to know what the teachers were saying, so he came as near them as he could.

They were telling the duties of a man who would be pleasing to God. There were so many special rules to remember that it seemed to him that this might take all of a man's time. There were rules for the Sabbath day, rules for the ceremony of washing the hands, for the robes to wear and fasts to ob-

serve. Jesus was puzzled. People who had to work hard for their living could not find time for so many fasts and ceremonies. On the hills at Nazareth he had felt so near to God. And as he talked with Joseph, they had thought often God was most pleased with a life of justice and righteousness. Could these men be right, or was the Father God pleased with those who lived as he had done?

When the lectures were finished, the young men began to ask questions. Jesus remembered that now he was a Son of the Commandments and had a right to ask questions, too. He really wanted to know if these rules he had heard were half so important as love for God and fairness to your fellowmen. So timidly he asked a question. One teacher looked at him keenly and answered. But Jesus was not satisfied. He asked another. He listened eagerly to what the wise men said and asked even more eagerly other questions that came to him. Then the teacher asked him for his opinion. Soon he found that the others were silent, looking at him curiously as he asked and answered questions.

He did not realize how long he had been there until he felt a hand on his arm. Turning, he saw his mother. Tears were in her eyes and a frightened look on her face. "Why, mother, what troubleth thee?" he asked.

"We had journeyed toward home," she replied tearfully. "When we could not find you we feared harm had come to you."

Then the boy saw that it was near sunset. He looked again at the teachers. How he should like to stay here for days and months and learn more about God. "Did ye not know, mother, that I would be in my Father's house? Could ye not see that I am old enough to be about his business? I must learn more about him if I am to serve him."

But Joseph, standing near, put a hand on the boy's shoulder. "Son, thou art yet young," he said gently, "and there is yet much to learn at home with thy parents before thou canst go out to do a man's work for God. Come with us and when thou art ready, God will open the way."

So Jesus went, taking the long journey back to Nazareth.

But as he went, he thought over all he had learned in the Temple, and he said to himself, "Surely God can be with me in Nazareth as in Jerusalem. I will open my heart to him, that he may teach me his will."

4. PICTURE STUDY[1]

It will be interesting for the class to compare two pictures of this incident—the familiar one by Hoffmann, and the one by Holman Hunt. Read the interpretations of both to be found in the *Gospel in art* by Dr. A. E. Bailey. The Hunt picture is interpreted in the introduction. Compare the realistic background, faces, costumes of Hunt with the idealistic ones in the Hoffmann picture. If a large copy of the Hunt picture can be secured it will be more worthy of study than the other. The Hoffmann picture is so often seen by the pupil that it should be given some meaning.

In the background of the Hoffmann picture, notice the six-pointed star, the seal of Solomon, which is the symbol of the Jewish religion to this day. Take each character and let the pupils discover from the expression on his face what he is thinking about this boy. The chief doctor, seated, is eager to prove that Jesus is wrong. The next one thinks, "He is a bright boy, but he is mistaken. We must set him right." The third is making fun of a young country lad who has the impudence to question the teaching of the church leaders. The man at the extreme left is an onlooker, but the one leaning on the pulpit shows real interest. He is thinking hard; he will look up certain things in the scroll. Perhaps this boy is right. Years later, when Jesus came to Jerusalem to teach, these very men were his enemies, because he did not agree with these rules they had taught the people.

Ask what kind of a boy Hoffmann wants us to think Jesus was? Is Jesus thinking of himself? Is he trying to show these men that he knows more than they? His face shows him to be a thoughtful boy, eager to learn, thinking of his chance to serve

[1] Have a large wall copy if possible or small individual pictures for the children.

God and his country. Ask the class if they have ever thought that one's face tells what kind of a person he really is, what kind of thoughts he thinks. The boy or girl who is selfish, dishonest, dirty in his mind has lines on his face and a look in his eye that tell it. The clean, thoughtful, fair-minded boy or girl shows these things in his face. The important thing is that in the years of boyhood or girlhood each one is making the kind of a face he will have. This thought deeply impresses the pupils.

5. DISCUSSION

What did Jesus decide was the best way for a boy of twelve to serve God? He was a man now in the eyes of the Jewish law; he wanted to begin at once to do things. Take time to develop this from the experiences of some boys and girls you have known. There will be some in every class who have a longing to begin doing something great at once. Use such illustrations as these:

A girl wanted to be a writer. She began to spend all her spare time in writing, but was neglecting her home duties and grumbling at having to take time for dish-washing. Some of her stories were taken to a woman who was a well-known writer and the woman said to her, "You will write some day, but more important than knowing how to write is to know and understand and love people." Then the girl discovered that helping at home and in the neighborhood was the very best way of preparing to write. Would God be pleased with this decision?

A boy was eager to be a lawyer. So all through his boyhood he studied and read. He played very little with the boys, preferring to read. When he was grown and had finished his preparation, he became a lawyer. But he failed in his work. He knew the law, but he did not know how to work with people, for he had never tried to know them.

Create illustrations which are best adapted to the type of pupil in the class. Allow the pupils to create imaginary situa-

tions for often they draw on their own ambitions for material, though they would not discuss them in a personal way. Such discussion may clear up misconceptions which the child would bring to the surface in no other way.

Have the pupils read together Luke 2:51. In the hymnals have them read the second stanza of *We would see Jesus,* no. 95. Discuss the meaning of the phrase "The Son of God shining revealed through every lowly task." If we are God's children, can we do lowly tasks in such a way that it would shine through?

List on the board ways in which it would shine through us in our homes. Questions skillfully asked will lead the class in the right direction without making the answers at all obvious. Help them to discover these possibilities for themselves. Such a list might include doing daily tasks without being told and without complaining; thinking of extra things to do to help or please mother or others in the home; showing appreciation for the work mother does, the food she prepares, the clothing she and father buy for us; doing things that will save work, such as hanging up clothes; taking some home responsibility that you can be counted on always to do.

Suggest that each pupil think it over and find some definite things of this sort to do during the coming week. At the close of the week or of each day he might make a list of what he has found to do and bring it to class next week. The teacher can collect and read such papers, and use them as a basis for later conversations with individual children.

Help the pupils to see that home is the best place to grow into fine, strong men and women. In his home, the Bible tells us, Jesus grew in four different ways. Read Luke 2:52, and discuss briefly the four ways. Through questions bring out the following ideas: Our minds must be trained to think, and to find the best way of doing things—that is what our public schools and church schools are for. One reading this week will tell about the kind of wisdom we need to get at the church school. Our bodies must be strong and clean if we are children of God. That is why we shall want to get the right food, the

right amount of sleep; we will want to keep our bodies free from tobacco or anything that might keep it from its best strength. Favor with God comes by talking with Him and pleasing Him in our conduct. Favor with man is the friendships we will form when we are unselfish and fair and friendly to others.

6. WORSHIP

Let the teacher lead in a brief but concrete prayer, asking for strength to live at home as Jesus did and mentioning some of the things listed on the board.

Sing the hymn, *O Jesus, Prince of life and truth,* stanzas 1 and 3. Ask if they would not like to write individual prayers in the notebooks. This helps the pupils to form the habit of expressing themselves in prayer and gives even the most timid ones the same experience as those more aggressive. Direct that the writing begin so as to leave the upper half of the page for a drawing.

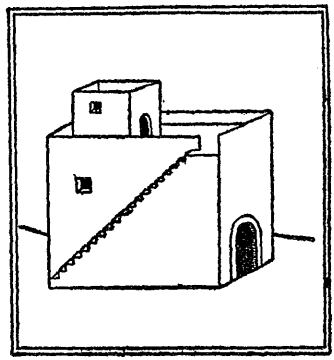
During the writing, keep the atmosphere as quiet and worshipful as possible, the teacher going about the class to answer questions and help slow thinkers. At the close, choose two or three who have seemed to write most fluently or most concretely and ask that they read their prayers as the class prayer for the day, while the pupils bow their heads. Have it clearly understood before prayer begins which pupils are to read and in what order. The teacher should close with a sentence of prayer or the class should sing a response previously planned.

7. HYMN STUDY

Read and discuss briefly the first stanza of the hymn, *O Master Workman of the race,* page 26 of the Orders of Worship. Let them put into concrete terms the meaning of "seeing eternal things with the eyes of youth." Since loving people, working for others, living one's best at home are the best things to do, even a boy or girl can do the Father's work.

8. NOTEBOOK WORK

In the space above the prayer, draw the Oriental house. This may be done with crayola but most of the pupils prefer to draw with pencil, and go over it later with pen.



If there is time, let them write a paragraph on "Serving God in my home," in which the pupil may sum up the ways in which he can serve, applying the principles on the board to practical situations in his home. Before having them write, it is well to help the pupils think to the point. Each pupil may read silently the list on the board, then close his eyes and visualize the home, the people, the things that used to be done in his particular home.

9. OUTSIDE ACTIVITIES

(1) Look further at the geography pictures and stereographs. Examine a model of the temple at Jerusalem, if one can be secured.

(2) If the class is particularly fond of picture study and the school can either supply the pictures for the pupils or order them for those pupils who desire them, it adds to the attractiveness of the book to mount each picture which has had detailed study, and write a brief interpretation below, together with any facts as to author and original as may be interesting to the pupil.

Another interesting form of picture study is to illustrate hymns. A good one for illustration is *We would see Jesus.*

The pupils may work out the second stanza of the hymn this week, and add others later. A list of suitable pictures is as follows:

Stanza 1—Le Rolle, the Arrival of the Shepherds.

Stanza 2—Hoffmann, Christ Among the Doctors.

Stanza 3—Hoffmann, The Sermon on the Mount.
Stanza 4—Hoffmann, Christ Healing the Sick.
Stanza 5—Tissot, Calling Andrew and Peter.

(3) Make a list each night or at the end of the week of the ways found to serve God in the home that day. Remember that the spirit in which a thing is done is more important than the work done.

(4) Plan some home entertainment for an evening when the family can enjoy it together. This may be games, puzzles, stories or such things.

CHAPTER IV

DECIDING WHAT KIND OF A KING TO BE

Aim:

THE first part of the chapter is devoted to a study of the great principles which Jesus chose for his life during his wilderness struggle. The discussion should not only make the whole course more meaningful but should add greatly to the pupils' admiration of Jesus. The accompanying thought of the temptations in our own lives should aid the pupils to feel sure of the help of God in their own problems. The second part gives through worship the beauty of the Christmas stories and materials, the glow which these stories always bring to our hearts.

Suggested Plan:

1. Review.
2. Story of the vision of Jesus.
3. Bible readings on the Messiah.
4. Picture study—Le Rolle, Arrival of the Shepherds.
5. Hymn study—The carols.
6. Worship service. Story—The Glory of Thy People.
7. Discussion—The decisions of Jesus.
8. Picture study—Copping, The Temptation.
9. Hymn—Yield not to temptation.
10. Prayer.
11. Notebook work.
12. Outside activities.

Pictures:

Copping—John the Baptist.
By the rivers of Babylon.
The captives of Jerusalem.

MERSON—ARRIVAL IN BETHLEHEM.
COPPING—ANNOUNCEMENT TO THE SHEPHERDS.
MERSON—REPOSE IN EGYPT.
LE ROLLE—ARRIVAL OF THE SHEPHERDS.
RAPHAEL—SISTINE MADONNA.
TAYLOR—O LITTLE TOWN OF BETHLEHEM.
COPPING—THE TEMPTATION.
TISSOT—JOSEPH SEEKS LODGING.
PRESENTATION OF JESUS.
SHEPHERDS' FIELDS.

1. REVIEW

After the call to worship plan a thorough but brisk oral review. Unless these oral reviews are frequently conducted, the pupils get into the habit of not retaining much that is done in the class. Keep these always as brisk as possible in order to keep their minds alert and interested. Close with their favorite hymn.

2. STORY—THE VISION OF JESUS

From the time Jesus was twelve until he was thirty he lived in the little town of Nazareth. He worked at his trade in the carpenter shop. He studied a great deal from the scrolls. He spent a great deal of time thinking about what God wanted most for his unhappy people. He was sure that God had some work for him to do and he was eager to find it. As he thought about these things, he heard news of a strange happening down in Judea. His cousin was living in the wilderness, dressed in the rough clothing of a shepherd. He was preaching to travelers who might be passing these rocky hills, and so unusual was his message that great crowds of people came out from the cities to hear him. So Jesus, hearing all these things, set out from Nazareth in Galilee and came to the wilderness place in Judea where John was preaching.

He found that John was talking to the people about the kingdom of God, about the time when the Messiah was to come. "He is coming very soon," he said, "and he will surely lead

the nation. But he cannot help you unless you are living just and righteous lives." With great courage, he told the people frankly of their sins and of what they must do if they were to be ready for the coming kingdom, the age of their dreams.

Then many people said to John, "We want to help prepare for the Kingdom. We will live as you say we should." And as a sign that they were willing to change their way of living, they were baptized by John in the Jordan River.

Then the people began to wonder if this man John might be the leader sent from God, the Messiah. But when they asked him, he said, "Oh, no, I baptize you with water, but when He comes, He is so much greater than I that He will baptize you with the Spirit of God. For He is like the farmer who goes out to the threshing floor and fans the grain with a great fan to blow the chaff away. He will find all those who are true to God and will make them members of His Kingdom."

And when Jesus heard all these things, he wanted, too, to help prepare for the Kingdom, so he said to John, "I want to be baptized." But when John looked at the face of Jesus, he could see that Jesus was prepared for the Kingdom. So John said, "You do not need to be baptized. You already know more about the Kingdom than I." But Jesus insisted, so John took him to the river and baptized him. While he was being baptized, a wonderful thing happened. He heard the voice of God speaking to him, and the voice said, "Thou art my beloved Son." Now the word *Son* had often been used by the prophets when they spoke of the coming leader, so Jesus knew that God was telling him that he was the Messiah, the long expected king. So Jesus was that day baptized of John in the Jordan River.

3. BIBLE READINGS ON THE MESSIAH

In order to appreciate the mental struggle which Jesus had at this time, the class will need to know more about this dream of the nation for a Messiah, or "an anointed one." Kings were anointed when they were given the throne. Tell briefly about the time five hundred years before when the Hebrews were captured by the Babylonians and the Egyptians, the pow-

erful nations to the northeast and southwest, and carried away from their homes. They were so sad and homesick that they thought God had forgotten them.[1]

Tell how at this time of sadness their prophets began to comfort them. There were Isaiah and Jeremiah and other great men who could look ahead and tell the people what God wanted to do for them if they would be faithful to him. They said now that God would surely send a leader who would deliver them from their enemies and establish the Kingdom again. They called him the Messiah. Ask what kind of a leader they would expect him to be. He would have to lead armies, to rule from a throne, like other national leaders. Whom in their own history would they want him to be like; who was their ideal of a king?

Tell how a few people finally went back to Jerusalem and built up the city. But it was never strong again, so it was easy for the Romans to capture them and send their governors there. Now, hundreds of years later, they were still talking of their great leader who would come. Read several of the week's readings which tell what the Messiah would be like and interpret briefly.

Help them to see that when at last Jesus did come, they did not recognize him as the Messiah, because he did not come as they had expected him. At his birth only a few people knew that he was destined to become so great. He was a descendant of King David, but his parents were poor working people so the world did not know what a wonderful thing had happened. We do have in our Bible the stories written long afterward of the birth of the wonderful baby.

Have the class turn to Luke 2. Who was Cæsar Augustus? Why did the people have to return to the home of their ancestors for the census? Explain the Oriental custom of deriving the surname from the first name of some worthy ancestor and therefore having no way to keep it straight except through such an enrollment. Read only to verse 5 before the explanation. Omit that verse. Beginning with verse 6 read with much meaning the passage to verse 20, having the class follow in their books. Thus the teacher can help them to feel the

[1] Let the teacher read Psalms 126 and 137.

beauty of the story. Speak of the other stories which they will read during the week.

The pupils will understand now why the coming of the Messiah has been the subject for the most beautiful pictures and music and stories ever created. Ask the class to find out all they can about the great oratorio, "The Messiah," by Handel, written in 1742 in Germany and sung every year by hundreds of choirs. It requires three hours to sing it. Put the name of the oratorio and of the composer on the board.

If a victrola is available, play two or three records from this music. *Joy to the world,* one of our favorite carols, is taken from it. The following records may be used. Interpret each briefly.

No. 35089—Comfort ye my people—Baker.
No. 45144—He shall feed His flock—Baker.
No. 88614—O Thou that tellest good tidings—Homer.
No. 35678—The hallelujah chorus.

When the words follow the Biblical text, let the pupils turn to the passage in their Bibles. Before playing the last, tell how Handel himself knelt to pray and finished the last part of it on his knees. He was truly working with God when he wrote it.

4. PICTURE STUDY

Le Rolle—The arrival of the shepherds.—Of all the pictures of this story, this is one of the loveliest. Write the name of the artist and title on the board. Direct the study with the following questions:

In what kind of a place is this? How can you tell that it is an underground stable? What do you see in the background? Here in the center is Mary, holding her tiny baby. Joseph is watching over her and thinking of how he must care for them both. Perhaps they are both thinking how wonderful it all is and how they can help this baby grow into a strong man.

Here, at one side are the shepherds who have just come in. Can you tell how they feel? Why did this one raise his hand? And this one kneel? And this one stand on tiptoe instead of

going nearer? You do feel, then, that they are silent, worshipping with awe and wonder and joy this little Baby whom the angels have told them is the Son of God. I think the artist put them here to help us feel so, too, as we think of the great gift God sent to the world.

5. HYMN STUDY

Of all the carols, there are two whose meaning will be greatly enriched by this study we have just had.

It came upon the midnight clear, No. 74. Use the picture "Angels Appearing to the Shepherds," by Copping. The first stanza is a mental picture. Let the pupils look at the picture while the teacher reads. Read together the last stanza. Ask what are the days foretold by the prophet-singers, the golden days of happiness. The coming of the Messiah was to bring that time of peace and love. Is the world trying now to reach that age? Have the pupils restate each stanza. Some people are sad and discouraged, suffering or overworked. It is to them, says the third stanza, that Jesus will bring happiness. The second stanza tells us that Jesus is still working to make the earth a happy place, and if we watch the people who are working with him, we can almost hear the angels' song still. Read to the class the poem below.[2] Ask how we can hear the song of the angels now.

If I had been a shepherd boy
  Out on the hills that Christmas night,
And heard the angels' song of joy
  And seen the heavens flaming bright,
I think I never could forget;
  I know I'd be remembering yet!
I could not be a shepherd boy,
  For that was long and long ago;
But still the angels' song of joy
  Comes echoing across the snow,
And I can listen, if I will,
  And hear their holy anthem still.

Play the hymn softly, then have the class sing.

[2] By Nancy Byrd Turner. Used by permission of the Pilgrim Press.

O little town of Bethlehem, No. 80. This is another night scene. Use Taylor's picture *O little town* as the first stanza is read. What does it mean to say that the hopes of all the years are met in Bethlehem on that night? In reading the second stanza, connect the thought which is broken—the angels gathered above keep watch over the town. The third stanza is the most beautiful. As silently as Christ came, so come the best gifts of God. What are some of the silent gifts of God to us? List on the board as they suggest them such things as mother's love, sleep, happiness at home. The last stanza is beyond the understanding of the children and should not be sung.

6. WORSHIP SERVICE

If slides and daylight screen are available, it would be very fine to use them in this worship service. If not, use as large copies of the pictures as possible and have a pupil hold each one before the class or hang where all can see during each carol.

The plan may be worked out in some such way as this:

Record No. 6181. Silent Night. Schumann-Heink.
Class read softly together Luke 2:8-17.
Carol—*It came upon the midnight clear.*
Reading by teacher or one pupil—*If I had been a shepherd boy.*
Carol—*O little town of Bethlehem.*
Story—*The glory of Thy people.*
Sentence prayers by the pupils.
Carol—*Joy to the world.*

If the pupils are to have sentence prayers for the first time, the plan must be definite. Prepare for it carefully, and use only those who offer. Say something like this:

We have all felt the joy that came to the world when the Christ Child was born. It is because he taught us so much about loving God and loving each other that Christmas is such a happy time, with every one trying to show love to others. The Christmas spirit is one which ought to be with us every day in the year.

To-day in our prayer, perhaps each one will enjoy making

his own prayer, just one or two sentences about Jesus or about the Christmas spirit. (After a moment's pause, as the class has sat with bowed heads) If two or three of you will say aloud the prayer you have just prayed, it will make a prayer for us together. Who would like to give theirs?

Choose two or three and say their names in the order in which they are to pray. Close the series with a sentence prayer by the teacher.

THE GLORY OF THY PEOPLE

Years ago in Jerusalem in the days of Herod the king, there lived a saintly old man whose name was Simeon. All of his busy life the people of the city had respected him because of his fine character and now in his old age they thought of him as one very near to God. Every day one might see him in the great Temple, kneeling in prayer, sitting in meditation on one of the wide porches or talking in the courts with other worshippers. And every day one might see, too, an old, old lady named Anna whose face beamed with such kindness and joy that every one knew that her whole life was spent in good deeds and pure thoughts. She moved about among the women who came with their offerings and talked to them about God.

One day as Simeon stood in the court, he saw Anna approaching the Temple. When she had come near, he hailed her. "The blessing of Jehovah be upon thee, Anna," he said. "The peace of Jehovah be upon thee," returned Anna with shining face. "Nay, my heart is heavy," said Simeon, shaking his head slowly. "I was thinking of what I saw but yesterday in this Temple, the very House of God."

"What didst thou see that should trouble thee so deeply?" asked Anna gently.

"There came a woman," said the old man, "a widow with her offering. She had sold her field, her last bit of land, that she might buy food for her little children. But when she told me the size of the field and showed me her silver pieces, then did I pity her. For having no man to bargain for her in the market-place, she had sold for only half of what she might have received. And the man who bought was James, the

Pharisee, one of our own teachers of the law. Then did I bow my head and cry out, 'There is no justice in Israel.' Our people have forgotten that Jehovah is a God of justice, as our prophets have said."

"O that the day might come," cried the old woman eagerly, "when the Messiah shall rise up. For he shall reign as king and deal wisely and shall execute justice and righteousness in the land as the prophets foretold."

"He must come soon," replied the old man, looking dreamily into the distance. "I shall see him, the Lord's Christ."

"Ah, Simeon, we are old," reproved Anna. "We can scarcely see him."

"But I shall," insisted Simeon. "Every day have I prayed for the coming of the Messiah. And it hath been revealed to me by the Lord that I shall not die until I see Him. He shall surely come soon and bring joy to our nation.—But the sun is high, I must go to my prayers," and the old man walked slowly up the steps, past the great marble pillars, and into the Temple.

When Simeon had finished his morning prayers, he came again into one of the porches, that he might see the people coming to their worship. As he stood at the top of the stairs he saw a man and a woman coming together. The woman carried a tiny baby and Simeon guessed that they were coming to offer a sacrifice of thanksgiving to God for the little one according to the law. He loved babies, so he moved toward the parents and said, "Who art thou that bringest thy child to the Temple?"

"My name is Joseph, and the mother's is Mary," replied the man.

Simeon took the tiny bundle in his arms and looked at the little face. "And what hast thou named this son?" he asked.

"The Lord hath told us to call him Jesus," replied the mother.

"Jesus!" exclaimed Simeon. "The name means, 'Jehovah saves,'" and suddenly as Simeon looked at the baby in his arms, his face grew bright with a great joy and he said, "Jehovah hath revealed it to me that this child is the one whom God hath sent to redeem his people." And he lifted his head and

prayed a beautiful prayer. "Now, O Lord, I can die in happiness, for I have seen thy salvation; I have beheld the child that shall bring glory to thy people and light even to the Gentiles."

At that very moment Anna came in and heard the prayer of Simeon. And when she saw the child she, too, began praying a prayer of thanks to God. Then other men and women came about them. Some of them were people who thought much about the promises of God and talked much with each other about the day when the Messiah would come. And when they heard the good news, they were very happy.

So, as Joseph and Mary took the baby again in their arms and knelt by an altar as the priest offered their sacrifice, there came Simeon and Anna and the others, praising God and saying over and over, "God hath sent us his salvation; he hath redeemed his people."

7. DISCUSSION ON THE DECISIONS OF JESUS

This discussion is one of the most important in the course and is greatly enjoyed by the pupils, who refer to it over and over in later lessons. It is important because it sets the purposes which Jesus had and makes clear many of his later acts and the whole outcome of his life. It gives courage to the pupils for their own decisions. If the great ideas of this lesson are to make the largest contribution to the life of each pupil, two things should be observed:

(1) The questions must be so carefully worded that they do not imply answers, and the pupils must be led to do their own thinking.

(2) Throughout the discussion, let Jesus stand out as a man who must find God's will for his work and for himself by the same mental processes of meditation and prayer which we must use. God was anxious to help him, but his struggles were real. The ideas which he rejected had real appeal and will be considered valid by all but the most careful thinkers. Through all this, the pupils will come to discover that these principles are everlastingly true and apply to our problems to-day as well as to his in that day.

Do not neglect the use of the blackboard for the main points, so that the discussion becomes a whole in the pupils' minds.

Go back to the close of the story of the baptism. Recall that Jesus is quite sure now that he is to be the Messiah, the leader for whom his nation had looked for hundreds of years. Suppose that a workingman in our city were suddenly told that soon he was to become the president of our country. How would he feel? Help the pupils to feel the sense of responsibility, the honor and yet the personal limitations which any great man feels when facing a great task.

The meaning of temptation may be made clear by the following incident. Suppose your teacher were suddenly called away, no substitute could be secured for the next day, and the principal selected you to have charge of the room for a whole day. How would you feel? What would you do that evening?

As you spend the evening preparing for the day's work, several ways of managing the day would come to you. You know that if you have a literary program instead of the geography review, you will please the pupils, you will be quite popular with them. You know that you could have them memorize the answers to the questions rather than think them out for themselves. As you think you find it very hard to decide what is best for the pupils and what will most please the teacher for whom you are doing the work. You pray that God will help you to see which ideas are right and good and which are not. At last some ideas stand out in your mind as wrong and others, you decide, are right. You are tempted to do some of the wrong things, for you would all have enjoyed it so much, but again you pray, asking that God will make you strong to do the things that are right. So God helps us in the decisions we have to make.

The pupils will see that Jesus had to make some great decisions now. He had to decide just what kind of a Messiah he would be, how he would do his work for God. So he went away by himself into the rocky plateau hills near the Jordan and there for days and days he thought. Many ideas came to him and only by thinking his very hardest and praying for hours and days could he discover which ideas were right and good, which were God's way of doing, and which were not. It

will help them to understand and love Jesus more if they will face each question that he faced and try to discover why he decided each as he did.

The first question he would face is that his people were expecting the Messiah to be a king. Make the problem a real one. What his people wanted more than anything else was freedom from foreign rulers and a king of their own. If he should become king he could make them free to worship God as they pleased. Then as his kingdom grew stronger he could conquer one kingdom after another and establish the worship of God in each, until at last the whole world would acknowledge Jehovah as their God. Would this be a good thing to do, or not? Why? The discussion may help the pupils to discover the following truths:

(1) Being a king would involve battles and bloodshed and this would not bring peace, but hatred and suffering. Recall the results of the world war as an instance. The very thing they fought for was not gained, yet thousands died.

(2) Such help for his people would not be permanent, but would last only as long as he lived. He must do something which would be a permanent help.

(3) People do not love God merely because they are commanded to by a king. One who loved and helped them would teach them to love God more than a king could. So Jesus decided not to be a king, but a teacher, loving and helping the people constantly.

(4) Cruelty and force will never do as much good in the world as love. The familiar fable of the Sun and the Wind who each tried to make the man take off his cloak teaches this. Jesus knew that the powers in the world had always tried to rule by force and he set himself to the task of proving that love is the strongest, finest thing in the world.

The next problem Jesus faced was how to get the people to believe that his message was from God and to listen to his teachings even though he were not a king. The Galileans had known him as a carpenter who grew up among them. Do many great men face this problem? Let the class name some men who were not believed by the people of their own town or country. One idea that came to him was that God must have

given him unusual power. If he should perform some wonderful thing they would listen. He could go to Jerusalem, climb to the top of the temple and come floating off to the ground. God would surely protect him and the people would be sure that he was a great man. Then he could teach them. He decided against this. Why?

If they do not get the truth at first, tell of a preacher who found that the people were not coming to church, so of course he could not preach to them. He thought that he must do something to get them into the church. So he brought there the things the people liked, dancers and singers and magicians, and when he had given the people a show, he preached his sermon and they all heard. What happened in the people's minds? Did the people go away thinking about God?

So Jesus decided to use his power for what purpose? In later lessons the class will often notice where he tried not to attract attention to himself, but to help people think about God. If a girl is good in her lessons, which is the better ambition to have—to rank first in the class, so that she will be chosen as speaker at the class graduation, or to understand her lessons so well that some of her classmates who find the lessons difficult will ask her to explain to them?

A third big question had to be decided. Jesus thought for so many days that he grew very hungry. He realized he should have food if he was to have strength to finish his planning and deciding. The little round stones at his feet reminded him of the little loaves of bread his mother made at home, and he thought to himself, "If I want to, I can change those stones to bread." That reminded him of the many beggars that sat along the walls of Jerusalem and he knew that he could not use his power for himself.

Then he fell to thinking about his people. He knew that many of them were poor and hungry, begging for a living; were sick and could not have the food to make them well. He knew that he would be tempted to help each one because he loved them. But if he started to do that, he could spend his whole time getting bread for those who needed it. Was that the best way to help them? What do you think he decided to do about it?

Help the children to see how we must find the most permanent way of helping people. If a district nurse went to a house and found the baby suffering with a bad cold, but saw the glass broken out of the window and the people too poor to buy more glass, would she just give the baby medicine for his cold?

So Jesus felt that if he could teach the people to love and help each other because God loves them all, he would be helping more than by spending all his time in relieving suffering.

The class will be interested to read from the Bible one account of this experience of Jesus. Have them read it silently, but before they begin speak of the dramatic way in which it is written. It is like a conversation. It speaks of the wrong thought as coming from Satan or the devil just as the good thoughts come from God. Emphasize, however, that Jesus had to find out by his own thinking, just as we do to-day, which ideas were good and which were not, as the pupils often have the conception that he knew at once the source of each idea, and that therefore the decision was comparatively simple.

As they read, write on the board the three decisions worked out, in some such words as these:

(1) I will live so as to prove that love is stronger than cruelty and force.

(2) I will work to make people think of God and love, rather than of myself.

(3) I will use my strength only to help others in the way that is best for them.

Have the class read this together. Read from *By an unknown disciple,* pages 126 to 132. Tell the class that the book is a story of Jesus' life written by some one who has studied it so much that he understands it very well and helps to make it more real and clear in our minds. It is written as if the writer were one of the many who traveled with Jesus. Explain that this tells of a conversation between Judas and Jesus in which Judas wants Jesus to do those things which will make him a king. Jesus cannot get Judas to see that this is not so great a thing to do for the people as what he is doing. This may be used again in later lessons.

8. PICTURE STUDY

Study the picture of the temptation by Harold Copping. Note the background. Note the posture of Jesus. How can we tell what he is thinking? His face looks strong, however, not weak. How did he get the strength to turn aside from the tempting ambitions that came to him and choose the quieter, stronger things? Let us repeat the prayer hymn, *O Jesus, once a Nazareth boy.*

9. HYMN STUDY

Yield not to temptation, No. 174. Have the class read the first stanza together.

Ask what it gives as our best reward when we conquer a temptation. Read the second stanza silently. Ask what things they find there that tempt a boy or girl not to have a beautiful life. What are some of the qualities of a fine boy or girl?

The last verse says that God gives a crown to the one who conquers his temptation. Suggest this does not mean a crown after death but something which happens now. See if they guess what it is. The best crown a man can have is a fine character which has developed by conquering one temptation after another. Suggest that as we sing the hymn each pupil resolve to conquer his own temptation.

10. PRAYER

Let there be a time of prayer following this hymn. It may be led by the teacher, may be spontaneous, silent, or written by the pupils, or may be in whatever form the class seems to need. It should emphasize our desire for strength in meeting our individual temptations.

11. NOTEBOOK WORK

(1) Copy the three decisions which Jesus made, as they will be used often in later lessons.

(2) Write an original story about a boy or girl who had some big decision to make. It may be connected with one of the decisions of Jesus or with any other truth.

Let the teacher read these over during the week and choose the best one or two to be read before the class for the program in the review lesson. This will be of help to those who think slowly on original work.

12. OUTSIDE ACTIVITIES

(1) Finish all the notebook work to date. Let the pupils write a Christmas prayer and illustrate as shown in accompanying cut.

(2) Divide into groups before class and recite to each other the memory work for the year so far as it has been taken up.

(3) Look carefully at the other Christmas pictures and study them together.

(4) The victrola records may be played again, with others of the story of the birth of Christ.

(5) The class may enjoy informal singing about the piano. They will get the meaning of the Messianic hymn, *Hail to the Lord's Anointed* in the Orders of Worship, and can compare it with the prophecy.

(6) For dramatic activity the pupils enjoy studying and acting in pantomime or singing antiphonally the hymn, *Watchman, tell us of the night.* They should find out as much as possible about the watchmen of those days and get the significance of the figure of speech of the dark night in the nation's history and the hope for the coming of light.

(7) They may also pantomime *We three kings of Orient are.* The class will sing as an accompaniment.

(8) Let the class plan a carol singing at Christmas time for some hospital, old people's home, or some institution. Practice may begin now. They will enjoy looking up in libraries

the old English custom of carol singing and the quaint custom as it is now practiced on Beacon Hill in Boston. They may enjoy making a couple of lanterns in imitation of the square wrought-iron ones. These may be of black cardboard with fine openings in an intricate pattern. Mount them on long poles to be carried with the singers.

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CHAPTER V

CHOOSING HIS ASSISTANTS

Review

Aim:

THIS is a review lesson, giving time for a test, for the interpretation of a class prayer, and for a brief consideration of the assistants chosen by Jesus to help him in his work. It offers an opportunity for a program planned by the pupils, in which they express the things they have been thinking out in the past few weeks. This is an excellent opportunity for the teacher to see that conceptions are correct and to give the pupils practice in working together in a Christian way.

Suggested plan:

1. ORAL OR WRITTEN REVIEW.
2. DISCUSSION—MAKING OUR DECISIONS.
3. INTERPRETATION OF CLASS PRAYER.
4. BIBLE READING WITH DISCUSSION.
5. NOTEBOOK WORK.
6. PROGRAM CONDUCTED BY THE CLASS.
7. OUTSIDE ACTIVITIES.

Pictures:

TISSOT—CALLING OF ST. MATTHEW.
CALLING OF STS. PETER AND ANDREW.
COPPING—THE CALL OF ANDREW AND PETER.
FISHING BOATS ON GALILEE.

1. ORAL OR WRITTEN REVIEW

After a brisk oral review the pupils will rather enjoy a word-answer test calling for facts or proper names, with questions such as "In what town was Jesus born?", "Who wrote the

Messiah?" Papers may be exchanged and graded at once. The main ideas of the various discussions may be recalled, with an emphasis on Jesus preparing himself during his boyhood years for service to God and his country.

2. DISCUSSION ON DECISIONS

This is a presentation of typical problems in the pupil's experience, in which the decisions studied in the last lesson are involved. The teacher may make such adaptations as will bring them close to the problems of this class. One method which will induce individual thinking is for the teacher to read each one, pausing long enough to allow each pupil to write his answer on a paper supplied for the purpose. After the last problem is read there should be a class discussion at once, so that the best solutions may be fixed in the pupil's mind as soon as possible after his own decision.

(1) A new girl came to a school. She was poorly dressed and none too clean. The other girls would have nothing to do with her. The teacher seemed interested in her and asked the girls to make friends, but they said that she could not expect them to associate with her unless she was as clean and neat as they. Their mothers did not want them to associate with dirty people for fear they might catch some disease. They said she would learn to be clean if she saw that she was left alone because of it. After a couple of months, the girl dropped out of school. Were the girls right or wrong? Why?

(2) In a certain school it was announced that the copy of a famous painting would be presented to the school on the last day. One pupil would be chosen to make the speech of acceptance, in which he must give an interpretation of the picture. The president of the class was glad when he was elected, for both he and his parents were proud of the honor. He knew nothing of art, however. One boy in the class had studied at the city art museum for two years and knew a great deal about pictures. The president talked it over with the teacher to find out where to look up facts about the picture. The teacher suggested that he allow the other boy to make the speech but left it for him to decide. The president decided

that he could not give up this great honor. He offered to let the other boy write the speech if he might give it. Was he right? Why?

(3) In the book *His soul goes marching on,* by Mary Raymond Shipman Andrews, a senator needs money to help his family and send his boy to college. He wants to do the best things possible for his boy but he is poor. A rich man in his state offers to pay him a large sum of money if he will use his right as a senator to enter the name of the rich man's son at the military academy at West Point. The senator knows that the boy is lazy and will never make a good army officer. But he can get this boy in and it will make it possible for him to help his own boy. Would it be right if he accepted this offer? Why?

(4) Dr. Bailie, a great missionary in China, was anxious to help the people who were starving because of a famine. The other missionaries were kept very busy trying to get enough food for the starving people. He investigated and found that the famine was caused by floods which were due to the lack of trees on the hills. All the rain water ran into the valleys instead of into tree roots. The reason there were no trees on the hills was because the Chinese had their cemeteries there and they think it wrong to disturb graves by having trees planted on the hill. Dr. Bailie decided to give his time to getting the Chinese to change their customs so as to allow trees to be planted, but the other missionaries reminded him how many people would be dying of starvation while he was doing this. Was he right? Why? Do we need both kinds of helpers?

(5) A boy whose favorite subject was arithmetic was always being asked by his friends for help on their problems. They wanted him to sit with them while they worked and show them their mistakes or to let them compare their papers with his. He refused to do this but said he would explain the rules to them so they would understand whether to multiply or divide in any problem. They said that he was unfriendly and at last would not be friends with him. Was he right? Why?

At the close of the discussion sing *O Jesus, once a Nazareth boy.*

3. INTERPRETATION OF CLASS PRAYER

A prayer which the pupils will find helpful because it is so close to their daily problems is the prayer by William DeWitt Hyde found on page 26 in the Orders of Worship. It can well be made a class prayer, and can be connected with the idea of Jesus as a boy, or Jesus making decisions to make his life as strong as possible. If they admire Jesus, they will want to be like him. One way to become like him is to make decisions as he did, and to ask God the Father to make them as strong as Jesus was. If the class should learn a prayer and say it often at home and in class, it should help each one.

The prayer may be studied in any way the teacher prefers. Perhaps the best way is to get a general interpretation by a single discussion before the pupils begin memorizing it at home, so that each phrase is meaningful. Later lessons will add meaning to certain phrases. Suggestions for the interpretation are given here but may be adapted to meet the needs of the class. Let the class do as much of the thinking as possible. In repeating the prayer, it is well to prefix the phrase, "O God, our Father."

(1) *Clean hands, clean words and clean thoughts.*—Let the pupils mention two or three things which such hands would or would not do—not pushing little children, not taking things that belong to others, but helping to take care of little ones, carrying a basket for mother when she shops.

What are clean words? They are not dirty words and unkind stories which some seem to think it fun to tell, but are words of truth, kindness, and peace-making. Tell the story of the child whose mother, on hearing of an unkind remark made about another, sent the child out to scatter a bag of feathers. On her return she asked her to go and gather them again but the child could not. Then she saw what such a remark is like. Or use *The arrow and the song* by Longfellow.

What are clean thoughts? What is the meaning of the old saying: "We cannot keep the crows from flying over our heads, but we can keep them from making a nest in our hair." Talk together about choosing not to read the dirty stories in

the newspapers and movies but the beautiful stories in books we can get at the library. Talk if you like about the brain and the way it holds pictures and ideas. The grooves grow deeper each time a thought is repeated. We are responsible for making deep grooves for our beautiful thoughts or for the others. Read together Phil. 4:8 and Psa. 19:14.

(2) *The hard right against the easy wrong.*—Make it clear that the right is not always hard to do; it is sometimes very pleasant. Sometimes, however, it takes real courage. What are some of those things? Not taking the right answer from another person's paper, attending to the little duties at home instead of leaving them for mother, expressing your disapproval when unkind or untrue things are being said in your presence. How can one get courage to do these hard things?

(3) *Habits that harm.*—We have spoken about habits of mind; there are habits that harm the body. What are they? Improper food, lack of sleep, use of tobacco. God wants us to have strong bodies to do the work he has for us. We must build the habits that give them to us.

(4) *Help me to work as hard and play as fair.*—Give some illustrations from life in which the individual or group is not trustworthy in play or work. It may be a class at school when the teacher is out of the room, a girl who goes downtown when her mother thinks she is studying at a friend's, a team which takes advantage of another, a group of laborers who work only when the foreman is watching. Ask what the real harm is in such standards and help the class to see that a lack of one's self-respect, a habit of poor work so that one cannot really succeed, and a lack of accomplishing the work which the world needs to have done in the best way are all important results. God is interested in good workmanship. Several poems may be used here. The story of Phidias as told by Edwin Markham is inspiring. The closing stanza of Longfellow's "Builders," found in the pupil's book for Chapter XIV may be used. Kipling, in the closing lines of his "L'Envoi," was tired of working to suit others and was eager to paint the things as he sees them, "for the God of things as they are." We can all have that ideal for work now, and for our play.

An unfair play mars the picture of ourselves that God has, and we need to make him happy.

(5) *Forgive me, and help me to forgive.*—Use the parable in Matt. 18:21-34 and the sentence from the Lord's prayer. Because we love God so much we cannot be happy when we hurt him by wrongdoing until we ask his forgiveness. Use Lincoln's "With malice toward none."

(6) *Ready to help others at some cost.*—Ask why we should help others. Since God helps us so much, he is glad when we help each other. What cost should we be willing to pay? Giving up some good times to stay with younger children, taking time from play to help mother in the home or a friend with his lessons. What is the meaning of Lowell's words, "The gift without the giver is bare"?

(7) *A little good every day.*—Speak of the Boy Scouts' motto. It makes life so much happier for every one if each of us has the helpful attitude toward others. God does send chances every day; it is for us to see and use them.

(8) *Grow more like Christ.*—Say that Jesus was one who lived the love that he taught. People loved him for what he was as well as for what he taught. "Be ye doers of the word." To be like him, we must pray this prayer often, and try to live each thought there.

Read the prayer through together slowly and thoughtfully. If during the week the pupils find poems, quotations from great men, incidents which they observe or read in the papers, or stories from their books which illustrate any one phrase in the prayer, they may be allowed to read or retell them in the next session.

4. BIBLE READING

Discuss the references on the choosing of the disciples. If the readings have not been read at home, have them read silently.

A part of this lesson is merely for background information which the pupil will need as he studies the later lessons on the work of Jesus. It is not worth while to have the names of the individual disciples remembered, as those closest to Jesus

will appear in the lessons and will be remembered for what they did.

It is good to have a few questions which will bring the pupil close to the situation. Since Jesus was not going to be a king but a teacher, why did he choose unschooled fishermen instead of the more educated people in Jerusalem? They were ready to learn new ideas. Of what help would it be to have a man like the tax-collector Matthew or Levi? He did take Jesus at once to his home to meet his friends, the despised men of that day.

Many people think that these men did not give up altogether their occupations but that often Jesus as well as his friends returned to his work long enough to earn the money for another tour of work and preaching. But these men were willing to go anywhere, endure the discomforts of travel, if only they could be with Jesus. Try to imagine what he must have been like to have made friends who were so loyal, who admired him so much. Look again at the Zimmermann picture.

Discuss briefly the rejection at Nazareth, explaining any difficult points. It is thought that Jesus then went to Capernaum to make his home, partly because of this and partly because he and his disciples could better make their living there and could meet people in the markets from all over the country.

5. NOTEBOOK WORK

The page may be illustrated with the sailboat and a paragraph written on "If I had been Peter." Let the pupil imagine himself to be the fisherman. Imagine how Jesus came, what he said, how the fisherman felt, what he decided to do and why, putting it all in the first person. It will help him to feel both the magnetism of Jesus and the wonder and eagerness of the man who followed, though he himself did not yet know the cost nor all it would mean. This can be used only if the readings have seemed real to the class.

Another suggestion is to have each pupil pick out the phrase of the class prayer which appeals most to him, and write either an original story or an incident from something he has seen or read which illustrates it.

6. PROGRAM CONDUCTED BY CLASS

The pupils will enjoy planning and conducting a program which may take as large a part of the period as the teacher may desire. The committee appointed for this purpose should have the work carefully planned, the reports assigned and the chairman chosen at least a week before the program. Suggestions for the content of the program are given below, but the nature and length of it will have to be determined by the committee in conference with the teacher.

1. Hymns and memory work of all preceding lessons.

2. The Christmas worship service in the hymnal.

3. Brief reports from the pupils on subjects chosen under the following heads:

A moral hero. Peter and John in Acts 4; Martin Luther; Col. Waring in *Stories of Brotherhood* by Hunting, or others.

A great man with a great boyhood, Luther Burbank; Handel, the musician; Adoniram Judson; or others.

How Raphael came to paint the Sistine Madonna, and the story of how and where it hangs now.

Carol singing in England.

Reading of a few of the best original stories in the notebooks.

4. Reading by the teacher. It is necessary that this be done by the teacher in order that her manner of reading may give interpretations the class would not otherwise get. She may read from Crow's *Christ in the poetry of today;* Robert McIntyre's *The Nazareth shop,* page 49; Sara Teasdale's *In the carpenter's shop,* page 55; Caroline Hazard's *The wilderness,* page 64.

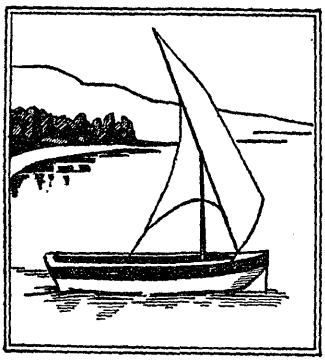
In the second poem the teacher must be careful to say that no one knows whether Mary felt this way or not but one poet imagined that she wondered why the angels' song had not come true, why he did not become a king. The next poem shows that when he chose what kind of a king he was to be, he was glad to begin God's work but sorry to leave his home and mother. He hoped that she would understand why he chose to do his work in this way.

The carpenter's son by Sara Teasdale, page 56. Omit the last two stanzas.

She may also read from *By an unknown disciple* the description of Jesus, the carpenter—page 112, beginning, "it was a rest" and reading to the middle of page 114.

7. OUTSIDE ACTIVITIES

(1) Make a plasticine scene of the fishermen at work just before Jesus called them. A box lid can be lined with dull brown paper, a corner of it torn away to disclose the blue sea. On the sea is a sailboat or two of plasticine; nearby on the shore is a Palestinian house, a palm tree, two or three men. One may be standing as if looking out to sea and two seated with their nets. The pupils will enjoy modeling these. The leaves of the palm trees may be made of green paper and inserted in the trunk at intervals.



If plasticine is not available, a poster may be made by the class.

(2) If library facilities are not good, the teacher may get a group of books from the nearest library or the state library and keep them on reserve in the schoolroom.

JESUS, CITIZEN OF THE KINGDOM

CHAPTER VI

FEELING GOD'S SYMPATHY FOR SUFFERING ONES

Aim:

THE teacher should try to help the pupils to see Jesus as a real man moving among men, comforting and healing and helping the great crowd of distressed ones which filled his country. Through these concrete stories, however, she is also to help them feel the intense love of Jesus for the people—the love that made them very sure that God must be just like this. The pupils need to understand Jesus' own attitude toward his work and to discover how the work of Jesus goes on to-day as God works through the men and women who alleviate pain or provide the funds which make it possible for others to do so.

Suggested Plan:

1. BIBLE READINGS, WITH PICTURES.
2. DISCUSSION—SHOWING GOD'S SYMPATHY WITH SUFFERING.
3. POEM—HOW HE CAME.
4. HYMNS—WHERE CROSS THE CROWDED WAYS OF LIFE.
5. WORSHIP.
6. HANDWORK.
7. OUTSIDE ACTIVITIES.

Pictures:

COPPING—THE RAISING OF JAIRUS' DAUGHTER.
THE HEALING OF THE LEPER.
RAISING THE WIDOW'S SON.
THE POOL OF BETHESDA.
HOFFMANN—CHRIST RAISING THE DAUGHTER OF JAIRUS.
TISSOT—THE SICK WERE BROUGHT UNTO HIM.
THE PALSIED MAN.
THE SON OF THE WIDOW OF NAIN.
ZIMMERMANN—THE CONSOLER.

1. BIBLE READING WITH PICTURES

Raise the question as to whether it is a religious thing to take care of our bodies so as to prevent sickness, to try not to spread contagious diseases, to have visiting nurses for a city. This question should grow out of something that is happening in the community at present. It should be made as concrete as possible so as to include the idea of God's sympathy toward suffering. Try to discover how Jesus thought and felt about it. Explain the condition of his day in this way:

In Jesus' country there was a great deal of suffering—sickness and hunger and poverty. Very little was known about the cause of disease or about medicines. The people had very superstitious ideas about the cause of various diseases. They thought that blindness came as a punishment from God because of some sin of your own or even of your parents. They knew nothing about infections and cataracts. Insanity, or sickness of the mind, and convulsions, which were very common, were thought to be caused by evil spirits entering from the air into your body. Most races believe these things before they understand the laws of health and medicine. So when a person of Jesus' day had a disease, it brought more than physical suffering, for they were made to feel it was a disgrace, a punishment. Jesus saw the suffering of their minds as well as their bodies. As we read we will try to discover what Jesus was attempting to do as he met these people.

In the period for Bible readings keep in mind that we are talking not about words in a book, wise teachings; but about the acts, the thoughts, the attitudes of a very real and vivid personality. Get mental images before the children's minds as often as possible. Use many concrete words and words of action. Remember that Jesus lived his message first of all and then explained it in parables and comments to his people as he walked about from one place to another. Whenever pictures are used but not studied in detail, introduce them immediately after the reading so as to provide a mental picture before the discussion begins.

(1) *The crippled old woman.*—Explain difficult words such as infirmity, adversaries, as you come to them. Raise the

following questions: We have said that Jesus recognized that he had an unusual power. What did he decide once concerning that power? Here he uses it for what purpose? One who is strong does have a kind of obligation to those who are weak, as one great man in the Bible said. A strong boy crossing the street cannot help but pick up a little child who has fallen or help a tired woman with her bundles, just because he is strong. In a world where God is Father, our strength belongs to him to help keep the world free from suffering. Jesus saw that and used his own strength gladly.

(2) *The sorrowing mother.*—Use the picture by Tissot. Ask why Jesus did this. Begin a list on the board giving the reasons why Jesus healed. The first will be "Used his power for others"; the second, "Loved each person as God did."

(3) *The blind young man.*—Try to find out what Jesus was hoping to teach the people here. It was important that the people should not have such a wrong idea of God or they could never think of Him as a loving God. If sickness does come as a result of our doing anything wrong to our bodies, who brings the punishment—ourselves or God? Add to the list, "Destroyed superstitions and helped them see a God of love."

(4) *The palsied man.*—Use the picture by Tissot. Ask if any one can explain about the roof. If possible show a model of the house and tell how the roof was made of tiles which could easily be torn up. Direct the thought through the following questions: Was it right for these men to do this? The sickness this man had was caused by the wrong things he had done when he was young. Now he was so anxious to be cured that he dared even to have the roof broken for him. How did he feel when Jesus, instead of saying, "Take up thy bed," said first, "Thy sins are forgiven"? What did Jesus want the man to understand? What would have happened if his body had been healed and he had not become pure and strong in his life? Did Jesus think that his work was done when he had healed the blind man in the story just before this? Add to the list, "Made people see that a pure life is more important than a strong body."

(5) *The leper.*—Explain that in those days people with con-

tagious diseases had to go out in the hills to live alone until they recovered or died, for there were no hospitals, doctors or nurses. The priest was a kind of sanitation officer to inspect people who thought they were well enough to go home again. Then they offered sacrifices at the Temple. Ask why Jesus requested them not to tell any one. Why would it hinder his work? Of course they could scarcely be blamed for telling it, since they were so happy. Jesus had a hard time keeping himself from the curious crowds and keeping their minds on God. Add to the list, "Tried to avoid curious crowds and did it only to help sufferers."

2. DISCUSSION

Review the points above and take up the following discussion. Jesus lived only a few years. What he could do by touching men and healing them was done. Did God stop caring then? Did Jesus stop helping? How have they helped? Can you mention some specific discoveries? (The germ theory, anesthetics, medicine.) Is this God's way of healing us? Mention any person of whom you know who has spent or given his life for this work. (Clara Barton, Florence Nightingale, Dr. Grenfell.)

The teacher may suggest that pupils get books about these people or may assign reports for the next lesson.

Make a list on the board of places or ways in which the healing work of Jesus is going on in your city to-day, especially for those who are not able to pay for healing. This may include hospital, factory welfare department, city welfare nurse, the Red Cross, the Community Chest.

Make an oral list of things which boys and girls can do to help in that great work. Boy Scouts and Junior Red Cross members will be able to suggest many things. Perhaps the members of a church missionary society can tell what missionaries are trying to do. They have superstition to fight, too. And with their healing they try as Jesus did to help the people see God's love. Sometimes city departments or social service agencies think that the only necessary thing is to heal, but if they are thoughtful they discover in time that people's

spirits need mending as well as their bodies and one does not bring happiness without the other.

3. POEM

Put up one or two idealistic pictures of Jesus healing people. Choose from Copping, Zimmermann and Hoffmann. Help the class to imagine Jesus going up and down this little land bringing strength and happiness to so many who were suffering and sorrowing. They will realize why the people felt that he was the very spirit of God himself as he said. It was almost like God walking among them. Jesus had decided wisely that this was better than coming with an army. Read slowly and with feeling the beautiful poem, "How He Came." Follow with a few questions. Pick out the various phrases that tell what made people think of Jesus as the spirit of God. How can Jesus come among people now? How can we help him to come?

If the class feels this strongly, let there be a moment of silent prayer, thanking God for the life of Jesus and asking that we be made patient and kind as he was. Ask the class if they would like to memorize the poem. It is in the pupil's book for this week.

4. HYMN

Where cross the crowded ways of life, No. 222. This is a hymn that tells us some of the places where Jesus is needed. Make mental pictures of each stanza after reading it in concert. The pictures may be given as follows:

There is a busy, crowded street in an American city. On the walks are the little booths of the foreign people. Playing about are dozens of little children. They have no toys, they look hungry, they get pushed out of the way. Jesus can be there with them.

There is a tall, dark tenement house here. In this one dark room a woman bends over her son. He is dying and she is heartbroken. We need to take Jesus to her.

Here is a sick woman lying on a mattress on the floor. She

is all alone. She is wishing Jesus would come and help her. Some one thinks to come in and give her a drink of water and so is helping Jesus.

The last two verses are a prayer. They say—O Jesus, come and live with us and help us to show thy love to all these people, so that thy kingdom may come on the earth.

Use pictures which illustrate the various stanzas. "Jesus, the Consoler," by Zimmermann is suited to the second stanza, and Flandrin's "Christ Mourns over the City," the entire hymn.

5. WORSHIP

Call to worship—*The Lord is in His holy Temple.*

Reading from *By an unknown disciple,* pages 27-29, beginning "By this time."

Praise hymn—*When morning gilds the skies* or *Fairest Lord Jesus.*

Story—*The Labrador Doctor.*

Hymn—*Where cross the crowded ways.*

THE LABRADOR DOCTOR

A few years ago a young man was just finishing his study to be a doctor. He lived in London and had gone through the long years of study and hospital work to prepare himself. Just as he was thinking where he would like to begin his work, he heard several sermons by a great preacher. This set him to thinking about Jesus and the great work he did for the suffering people about him, and how people came to know and love God because Jesus cared so much for them. He began to think, "Why should I settle down in a city where there are already dozens of doctors? Why should I not go to a place where there would be no one to heal the sick if I were not there? That is where God needs me." And that is what he decided to do.

So Dr. Grenfell went to the cold, cold coast of Labrador, the most desolate country one could imagine. He found a strip of land three thousand miles long without a single doctor. The poor huts of the fishermen families were often built with

only the bare ground for a floor. The nearest neighbor was sometimes a hundred miles away. The work was so scarce that the families were hungry most of the time. There were no schools or churches or hospitals, or anything that would help people. There were no telephones, no ways of traveling. It was impossible for a doctor to reach the people if he were there. But nothing is impossible for a brave man who is working with God.

The first thing Dr. Grenfell did was to get a good little steamship that traveled up and down the long coast all summer. Whenever he saw a signal cloth tied to a pole on the shore he knew that some sick person was waiting for his help. Up and down the long thousand miles of coast he traveled during the whole summer. But winter came and the water became solid ice. The doctor made a sledge then, got a team of six Eskimo dogs and started out. This was not nearly so easy. Often the drifts would be so high and the road so rough that the dogs would be buried in snow and have to fight their way out. The sledge would go bumping about from side to side until it seemed that the doctor would fall out. If the trip were a hundred miles or more, the extreme cold was apt to freeze his hands and feet before he could get to a fire. Then when he came to the house, there was often nothing to work with, as doctors have in cities. One day when he came to a boy with a broken leg, he had to tear a board out of the rough floor to use for a splint, and then he had to thaw the frost off and smooth it with his knife before he could use it.

The narrowest escape he ever had was when he spent a night on a cake of ice. One day when he was driving over the ice, it cracked suddenly and became a floating cake so that he could not get back to land. For hours he sat there trying to think of a way to get to shore. At last he had to kill two of his dogs and wrap himself in their skins to keep from freezing. He took off his red shirt and fastened it to a pole made of the legs of the dead dogs, hoping that some one might see it. It was over twelve hours before some one saw his signal and rescued him. So the doctor had to be not only a brave but a hardy and resourceful man.

People of England and America, hearing of his great work,

have helped him so that now there are many things to make life more comfortable for the Labrador people. There are hospitals, stores, libraries, summer schools for children, an orphanage, a church, and a home for old fishermen. Young men from this country go up every summer and help him prepare for winter. They are so eager to go that they pay their own railroad fare and will take no money for the work they do. Perhaps it is because they see in him the spirit of Jesus and are glad to help him build the kingdom of God among the needy people of the earth.

6. HANDWORK

Let the class make posters for some local organization, such as the Red Cross, a hospital, or some such place of service. Or they may make two or three scrapbooks for a hospital, each child making one sheet, and the whole being fitted together. This period may be used for planning, and the work may be done presessionally next week, the children bringing the pictures. A very satisfactory scrapbook is made from paper cambric and stitched down the center. Let the pupils do as much of the planning as possible.

7. OUTSIDE ACTIVITIES

1. Work with the pupils on the project begun during this lesson.
2. Direct the memorization of the poem, *How He Came.*
3. Talk over with the pupils what they read concerning Dr. Grenfell, Clara Barton, Florence Nightingale and others.

CHAPTER VII

FEELING GOD'S LOVE FOR ALL PEOPLE

Aim:

THIS is the first of three chapters which are to show what Jesus believed God to be like. The pupil is to discover in this chapter that God loves every person of every race and nation. It becomes clear through the actions as well as the words of Jesus. He may discover also that this idea of God's love for all people and for the individual has changed and is constantly changing the life about us. For when we feel that God's love for others is as great as his love for us, it gives us a responsibility and desire to help make the lives of others as safe and comfortable and happy as we should like to have our own. It is a challenging and important idea, and the teacher will need to make it as vital as possible through creating mental pictures which help the pupil to put himself in the place of others.

Suggested plan:

1. BIBLE READINGS.
2. DISCUSSION—GOD'S LOVE FOR ALL PEOPLE.
3. HYMN—O ZION, HASTE.
4. MEMORY POEM—WHOSO BEARS ANOTHER'S BURDEN.
5. WORSHIP SERVICE. STORY—HOW THE ARTIST FORGOT FOUR COLORS.
6. NOTEBOOK WORK.
7. OUTSIDE ACTIVITIES.

Pictures:

COPPING—CHRIST IN THE PHARISEE'S HOUSE.
THE CENTURION'S FAITH IN JESUS.
THE LITTLE CHILD IN THE MIDST.
JESUS AND THE SAMARITAN WOMAN.
JESUS AND THE WOMAN OF CANAAN.
THE GOOD SAMARITAN.

1. BIBLE READINGS

Introduce the readings with the following thought: Jesus saw about him a great deal of unhappiness. The people were very poor, they suffered from hunger and sickness, they worried over the taxes they were required to pay to the emperor. It seemed to them that no one cared. They thought that God was angry with them, or he was punishing them for some reason. Things would never be any better. There were two ways in which Jesus might have helped them. What were they? Which did he choose, and why? Jesus saw that to help his people by overthrowing the emperor would be only temporary. To make it clear to them that God does care, that he loves and helps them, was the only permanent road to happiness.

Turn to the Bibles. Read and discuss briefly each of the readings given above, having some silent reading, some concert, some individual. Background explanation will need to follow immediately the reading of some passages. Take up the following questions:

(1) *The Sabbath cure.* We have talked previously about the Jewish rules for the Sabbath. Did Jesus think the Sabbath should be like any other day? What was he trying to show these people about God's feeling for his people?

(2) *The sinful woman.* This picture of the incident is by Copping. In Old Testament times there was a law that certain sins should be punished by death. These men were planning to carry out that law. Did Jesus mean that he thought her sin was all right? What did he think should be done with her? Why was he eager to give her a second chance?

(3) *God's care for his children.* What did Jesus mean when he said that the hairs of our heads are numbered? If God cares for sparrows, how do you think he feels when countries go to war or people hate each other? If countries and people love each other as God loves them, what can they do in case of dispute? It was a new idea to them that God loves each one of his people as a father loves each of his children.

(4) *The Greek woman.* The Jewish people thought of themselves as God's own nation. They thought people of all other nations inferior to them. They called them dogs, they

thought it quite all right to cheat people of other races. The disciples would never have stopped to help this Greek woman but Jesus did. Why do you think he said what he did about children and dogs? We are not told whether the disciples understood what he was trying to show them or not. Did the woman understand?

(5) *Being neighbors.* (If class time is short, omit the readings of the Good Samaritan and of Peter's experience but urge that they be read at home during the week. The story of the Samaritan may be recalled now in a few words. Connect with the passage in Matthew.)

Jesus is giving a new definition for the word neighbor. It is now to include the people of other races, whom they have called enemies. What does Jesus give as the reason for this new attitude?

(6) *The Samaritan woman.* This picture is by Copping. In those days the Jewish people hated the Samaritans just as some Americans hate those of other countries. They would not speak to them. How did Jesus feel about this? The Jewish people would not welcome the Samaritans at their church just as some of our churches will not let people of other races attend their services. When she asked if they might worship God, what did he tell her? What did he say to the disciples that makes us think he was eager to bring God's love to all people as well as his own?

(7) *Love for other nations.* We will have half of the class look up one reference while the other half finds the other. Each half will read in concert. The people of this country knew so much about shepherds that it was natural for Jesus to talk about the people as sheep and himself as a shepherd. How does the shepherd feel toward the sheep? What does Jesus mean when he says, "Other sheep have I which are not of this flock"?

Summary: Bring out by questioning the idea that Jesus first showed this love by what he did and then talked about it. It is because he loved them as God does that he helped people constantly. If we feel this great love of God for us, what will we naturally want to do? Ask if there are any questions about what we have read. If questions are apropos and seem to be

natural to the class, answer carefully. If they will lead the class off at a tangent or seem to be individual in nature, see the child after class. Encourage questions.

Have the two verses of reading 9 written on the board. Let the class read these in concert. Close the Bibles.

2. DISCUSSION

Develop the discussion on God's love for every one in this following manner: What was the new idea about God which Jesus had? Did the disciples and the people understand it? Even if all of them or some of them did understand it, it would be a long time before it would be practiced by every one. Why? The prejudices already formed in their minds would be hard to break. When only a few people try to practice Christian love in a new way, they are usually criticized, especially if they do things which are against the customs of the country. The new ways must be practiced a long time before the other people will see how much better they are. But God must depend on those who do believe in him if changes are ever to come.

Do we really understand what Jesus meant and do we show it? Where in our history can we find things that have happened because some one saw that God loves each individual person and so we must show that love? (Help them to think of concrete cases by use of the following incidents and write the responses on the board as they are developed.)

I am thinking of a time when some people were owned by others, and their owners had the right to beat them, sell them, break up families. What happened? Why?

There was a time when machines that were used in factories would often catch people's clothing or hands and cripple them for life before the machine could be stopped. What has been done about it? How did this result from Jesus' teaching of God's care for each person?

At one time, many people were made sick because the medicines they bought at the drug store contained certain drugs that were not good for them. Babies especially suffered. The food that is put up in the cans was often canned in dirty places or was too ripe to can. What laws do we have now?

Not many years ago a man could drink all he wanted of liquor that made him drunk and no one interfered. They said it was his own business if he wanted to treat himself like that. Is this true? Does his act make any one else suffer? Because of our concern for each person, what do we think it right to do?

Jesus showed love for people of other races, too. What things are we in America doing for people of other nations and races? What things are we not doing which we should do? We have been generous in helping the Near East children, in sending missionaries, in working with the Red Cross. But there are other things we need to think about. A boy came to America from Russia and grew up in one of our cities. When he became a man he returned to his own country and became a great leader in crushing out all religion in his country. Is America to blame in any way? What could we have done? If he had seen real Christian love here, would he have done this? Can we learn how to live like Christians with people of other races in our country, instead of building hatreds and prejudices that make for unhappiness?

A great many people think they agree to certain things that are commonly said when they have not really thought carefully to see if these things agree with the principles of Jesus whom they love and follow. Let me repeat to you several things I have heard. Think carefully, and tell me whether you think they are true or not.[1]

Countries have to protect themselves by war, even if it takes the lives of many men.

If America went to war, God would be on her side.

God loves only good people.

Let the people of other races and religions stay in their own country; America belongs to Americans.

A man who is driving fast often says, "If I get caught, I can just pay the fine and go on. If I want to drive fast, it is my own business."

[1] Let it be noted that these statements are not in written form before the children, nor do they commit themselves in writing lest the wrong decision be uncorrected in their minds. The teacher may make any revisions or additional statements which will adapt the problem to the group with which she is working.

We should do things to help people of other races, but we do not have to love them.

Help the pupils to see that there is still much for us to learn and to do concerning this truth Jesus brought and that we must be ready to learn. Close by having the class read aloud the two verses on the board.

3. HYMN

O Zion, haste, page 66 in the Orders of Worship. Explain the word Zion as standing for Jerusalem, or God's people. Connect the idea of the mission with the Great Commission in Matthew. Have the class read the first stanza and chorus. What is the main idea of the first stanza? Redemption and release mean freedom from all the ugly things of life and that is what comes to people when they know about God's love for them.

Have them read the second stanza. This is a mental picture. What three ways do we find in the third stanza to take God's love to these people? The ideas of the fourth stanza are not within the comprehension of the child and should be omitted. Play the hymn through as the pupils follow silently, then sing.

4. MEMORY POEM

Whoso bears another's burden, hymn No. 92, has two stanzas which may well be read as a poem to further work out the thought of the day. Have the class read silently stanzas 3 and 4. Let some child put each into his own words. Read in concert. If the memorization needs to be done in class, give five minutes, having it recited at the end of four minutes, then giving another minute for review before repeating.

5. WORSHIP

Read to the class from *By an unknown disciple* the incidents showing God's love and care for people shown on pages 80-86 and 95-97.

Explain that the verse, "The Lord is in His holy temple,"

is often used referring to the church building but that it was written about the whole earth. The world is God's temple; each nation should know and love him and bow in silent worship before him. When we repeat it, it means that we are eager that the whole earth shall know about God, that we want to help every one to know about his love as Jesus did.

Outline for Service:

Interpret and use *The Lord is in His holy temple.*

Sing *O Zion, haste,* first three stanzas, page 66.

Read together softly the two verses from the board.

Tell the worship story. For more mature pupils, the story, "The Black Madonna," printed in *The Junior Red Cross Magazine* for December, 1924, may be used.

Repeat together *Whoso shares another's burden.*

Prayer, either by the teacher or by one or two children who may volunteer.

HOW THE ARTIST FORGOT FOUR COLORS [2]

Once upon a time a very beautiful church was being built. Before it was done the people said, "Now the time has come to get the very finest artist we can find to make a wonderful picture for our stained-glass window over the choir."

So they appointed a very wise committee to choose the artist and the subject of the picture. The committee decided on a picture which would tell the story of the song about Jesus and the children.

> I think when I read that sweet story of old,
> When Jesus was here among men,
> How He called little children as lambs to His fold—
> I should like to have been with Him then.

Now an artist paints on a great sheet of canvas that stands before him. In his hand he holds his palette, an oval piece of board with his little boxes of paint and brushes on it.

So the artist chosen by the committee began to paint. Day after day he painted, until he made what he knew was the

[2] Adapted from the story by Margaret Applegarth in "Primary Missionary Stories" and used by permission.

very best picture he had ever done. He loved every inch of that canvas, for there was Jesus, and all around him the happiest-looking children you can imagine. Their mouths were open and you could almost hear them singing, "Glory! Glory! Glory be to God on High!"

The artist was so pleased when his picture was finished. He sent word to the committee to come the next morning to see it. Then he went to bed, quite sure that the committee would be delighted with it. In the middle of the night he was quite sure he heard a little noise in the studio where his precious picture was. He listened—yes, he knew he heard sounds. So he got up and hurried in, and there he found a stranger with his thumb through the artist's palette, actually painting on the artist's picture!

The artist rushed up and cried, "Oh, stop, stop! You are ruining it. Oh, look, you have spoiled it already and the committee is coming to-morrow morning."

The stranger turned calmly around and said, "When I came in the room, I saw you had spoiled it yourself, so I am making it right. You have five colors on your palette. Why did you use only one color for the faces of the little children? Who told you their faces were all white?"

The artist looked surprised as he tried to think. "Why, no one ever told me, sir, but I always thought of it that way."

The stranger smiled kindly. "But now, of course, you see how wrong you were. I have simply used three other colors and made some of the faces yellow and some brown, some red and some black. For these little ones have come from many lands in answer to my call."

"Your call?" asked the artist, puzzled. "What call, sir?"

The stranger's wonderful voice said softly, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

Then the artist knew that the stranger was the Lord Jesus Himself, but he turned to find that the stranger was gone and that he was alone with his changed picture. He went closer to look at it and as he looked, he smiled happily. For with the white children there were some little yellow children with slanting eyes and he knew that they were singing "Glory be to God on High" in Chinese. Next to them were quaint little

brown children with great brown eyes, and then the black children, and last of all the little red children. They were all happy together.

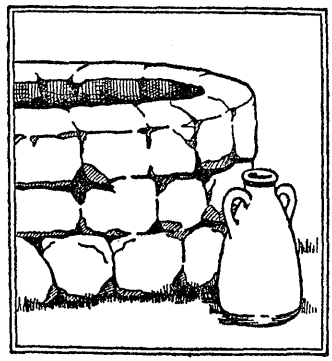
But suddenly the artist woke up to find himself in bed with the morning sun coming in his window. He rushed into the studio. Sure enough, it was a dream, for there was the picture just as he had painted it, with all the little faces white. "Oh, I must make my picture as beautiful as it was in the dream," he said. "I must hurry and fix it before the committee comes."

So he took his brushes and set to work. Oh, how he worked to make the picture look just as the stranger had made it. One by one came the quaint little faces—yellow ones, brown ones, black ones, red ones, until the picture was just as he had dreamed it.

When the committee came they admired it very much. At last one quiet little mother who had some boys and girls at home said, "Why, it's just God's family at home with him." So God's family will always mean five colors to us.

6. NOTEBOOK WORK

The page may be illustrated at the top in any way that the class or individuals prefer. There may be drawings of the well at which Jesus talked with the woman of another country, of the two hemispheres, or silhouettes of a foreign child and an American child with hands stretched toward each other.



For written work there may be a paragraph on "Showing God's love for people." The pupil may tell some of the things he thinks Jesus would like to have us do in America to-day to show God's love to people. If the children enjoy creative work, let them write an original story about a boy or girl who showed God's love to some one, perhaps one of another race.

7. OUTSIDE ACTIVITIES

Have the pupils find out and make a list of the institutions in your town or city where the love of God is shown to people who need it.

Suggest that the class do something with a foreign group or group of another race in the city. Be careful that they do not develop the charity attitude, but show appreciation, sympathy, coöperation. If the class plans to entertain them at a party or play session, the leader of the foreign group should have his group do something in return. An even better plan is for the two groups to work together on some service project.

If the lives of Jane Addams and Jacob Riis were not used in class, let the pupils look them up in school or public libraries and report next week what they did for people. The reports may be kept for the lesson.

Dramatize the Parable of the Good Samaritan. In order to keep the emphasis clear try dramatizing from the standpoint of the merchant. It is given here briefly as it might be worked out, but the teacher should develop the idea in discussion, and let the action be spontaneous rather than following this form.

AN UNEXPECTED FRIEND

Scene 1. An inn at Jerusalem.
Scene 2. On the road.

SCENE 1

The three Jewish travelers are standing together talking. One is a merchant, another a priest and another a scribe from the temple. Nearby a fourth traveler, a Samaritan, is sitting on the ground sorting the contents of a saddle-bag. The three travelers talk.

Merchant—I start early to-morrow on my journey to Jericho. Dost think the road safe, friends?

Priest—Nay, I hear robbers have been infesting of late, but I think they will not bother me. They know I carry nothing of value.

Merchant—I do not like the journey. Canst either of you go with me to help me in case of trouble?

Priest—(Hastily) Nay, not I, for I must stop at the temple before leaving. I shall not start so early.

Levite—Nor I. I promised to wait until the markets open. A friend sendeth a message to one at Jericho and I meet him in the market.

Samaritan—(Looking up, speaking quietly) I heard thee talking, merchant. I go to Jericho to-morrow and shall be glad to accompany thee, if I can be of service.

The three Jews turn quickly and frown at the Samaritan, then turn their backs on him and talk together.

Merchant—Think of it! That dog of a Samaritan speaking to me, who am a Jew!

Priest—He had better be quiet in a public place.

Levite—I know not who would want to travel with him.

Samaritan quietly picks up bags and goes out at one side, three travelers exit at the other side.

SCENE 2

The merchant is lying wounded on the ground. As he hears some one coming, he tries to lift his head and call for help.

Merchant—Hail, traveler! Have mercy on me. I have been wounded by robbers.

Priest walks slowly by with head bent as if in thought. On seeing the merchant he goes by on the other side, calling—I know you not. My business is of great importance.

Merchant—It is the priest. Much good doth his religion do if he help not the needy. I hear another. Perhaps he will help. (Calling) Hail, traveler, help me. The robbers have hurt me.

Levite passes, reading his scroll. (Looking up) Oh, what a sight. I cannot touch thee.

Merchant—Fine Jews they are, not to help one of their own people. I am too weak to call again. If some one come not soon, I shall die. (Lies prostrate.)

Samaritan enters, running toward the man. Stoops and rubs

his head, then helps him to his feet and speaks as they walk slowly off together.

Samaritan—They have taken thy ass, thy goods and even thy coat. They must have beaten thee, too. I am so sorry thou art hurt. It is fortunate I have my ass with me for thou canst ride on to the city and I will walk. Lean on me and I will help thee on the beast. I will take thee to the inn at Jericho and thou shalt be cared for.

Merchant—But I have no money.

Samaritan—I shall pay the host for thy room and care.

Merchant—Thou, a Samaritan, wouldst help me, a Jew!

Samaritan—I am glad to help any one in need.

Merchant—Thou art not an enemy, but a neighbor and a friend.

CHAPTER VIII

SHARING GOD'S SUFFERING OVER WRONGDOING

Aim:

THIS chapter does not attempt to make a complete theological statement but aims to introduce a more wholesome conception of the relation of God to wrongdoing and punishment, for the average child has a conception weighted with superstition and fear. We must limit ourselves somewhat to the mental experiences of which the pupil of this grade is capable. We must put into terms of their life situations those theological concepts which are naturally without meaning to them. This chapter aims to bring out five main ideas.

1. Because God loves us, he suffers when we do wrong, when he sees us falling short of the fine persons he had planned that we should be.

2. God does not send punishment. He made the world according to certain laws which, for the good of all of us, must continue to operate regardless of what one or two people do. When we use the forces and laws of his world wrongly, we bring punishment or suffering upon ourselves as a result of our defiance of those laws.

3. Because of this, the punishments do not always come at once nor in an obvious or external way. They often come years later but in a way that cripples us for doing something fine and strong. When this happens, God is sorry for us, but he knows that we have brought it upon ourselves.

4. When we hurt God, we want to ask his forgiveness. Although he cannot keep the punishment from coming to us, he can help us to be strong and to be happier in feeling that we are working with him.

5. Our attitude toward others who are doing wrong must be like that of Jesus—standing against the wrong but loving and encouraging the doer so that he will want to be strong.

Since the chapter contains material for two weeks, it is suggested that the discussion be divided into two parts, the hymn studied one week and the poem the next.

Suggested plan:

1. Discussion, with Bible readings.
2. Hymn—I need Thee every hour, or Saviour, hear us, we pray.
3. Poem and Prayer.
4. Worship service. Story—The broken-hearted father.
5. Notebook work.
6. Outside activities.

Pictures:

Arthur Becher—Jesus and the adulterous woman.
Copping—The pool of Bethesda.
The prodigal son.
The lost sheep.
The lost piece of silver.
Tissot—The return of the prodigal.
Soord—The Lost Sheep.

1. DISCUSSION WITH READINGS

God suffers:—In order to develop the first idea tell one of the following incidents:

Gandhi, the great teacher of India, had a school for boys. His own life was so pure and gentle and beautiful that many of the boys wanted to be like him. He loved each one of them and often told them of his great longing that each would be a truly good man. One group of boys, however, was continually breaking the rules. Punishment seemed to do no good. At last, Gandhi came before them one morning when they were in disgrace. They expected that he would give them a severe punishment. They saw that his face looked as sad as if he were suffering some pain. He said to them, "Because of this last wrong you have done, I must go away to be alone and to pray. For days I shall eat no food, but only pray that I may

know what is best for you." After their teacher had gone, the boys were more quiet than ever before. They had not minded their punishments so much, but now their teacher was suffering because of his love for them, and yet he was so good. At last they could stand it no longer. They went to him, and begged him to stop fasting and to eat. They promised that they would always keep the rules.

A father and mother sent their son to college. They had great hopes that he would become a good man with an education that would fit him to do some fine work in the world. They gave him as much money as he needed, so that he could give his time to study. But the boy forgot the things his home had taught and began to do wrong. He gambled with his money until at last he committed a crime to get money to pay his debts. He was put into prison. Then he was afraid and sent for his father. He knew that his father was an honest man with a strong Christian character, a man who had never been in disgrace and soiled his name. The boy knew that his sin would hurt his father deeply. When the door opened for the father the boy looked up. His father's face was so drawn with suffering that he looked years older. When the boy saw that love for him had brought so much suffering, he determined to lead a fine clean life.[1]

Discuss the incidents briefly. Why was Gandhi more anxious over the boys than over his own comfort? Why would the pupils not want to do any more wrong? Why did the father feel as he did? Why did this make the boy want to lead a good life?

Tell a little about Hosea the prophet, who was so sad because his wife, whom he loved, had run away from her home and her children. Tell how this helped him to understand just how broken-hearted God is when his children go away from the right and good ways. Read together reading 13 and make such explanations as will make it clear.

Explain that Jesus told us that this same thing was true of God. He tried to show how God feels toward the wrong and toward wrongdoers.

[1] Retold from *Why I Believe in Religion* by C. R. Brown and used by permission.

Close with the idea that when we are tempted to do wrong, if we think how much we shall hurt our Father God, who loves us and has done so much for us, it will help us to be strong. Write a sentence about this on the board.

Source of punishment.—In developing the second idea, it will be helpful to discuss some of the natural laws of punishment with such incidents as these:

A little child is toddling about in the kitchen. He often wants to touch the stove to see what it is like but mother always says, "No, no," and pulls him away. He waits until mother is out of the room one day and then hurries over to see the stove. He puts his hand on it and cries with pain. Mother comes running and covers the hand with salve and wraps it up. Did the mother make the stove burn the child as a punishment for his disobedience?

Suppose a boy who is allowed to run a car gets reckless and wants to see how fast he can go. He has an accident and is injured. Is that a punishment from God? The conclusion of the class should be that God made forces like fire and steam, but he wants us to use them in the best way, and if we use them in the wrong way, we bring the punishment on ourselves. Those same forces would have helped us if we had done the right things.

How punishment comes.—The pupils now need to see that though punishment always follows wrongdoing, it often does not come at once nor in a spectacular way. The following discussion will develop this idea:

A boy did not like arithmetic, so he either neglected his lessons or got some one else to help him work the problems. His teacher said, "You'll be sorry for this. You will pay the price." He wondered if she would punish him. But he found that he could keep his grades just above failing, he did not get punished, and he did get through school, after all. When he had finished the eighth grade, he got a good job in a store. He did not keep it long. At the end of the year, he had had several jobs but was looking for another. What had happened?

What is the punishment that comes to the boy who begins smoking while he is young?

A girl had the habit of jealousy, so that whenever a friend

won an honor or did anything well, this girl could always think of something to tell about her that would make people laugh at the girl. What would happen?

A young man was dishonest early in his business life. He stole enough money from his employer to start himself in business and he was never found out. Thirty years later, when he was rich and successful and had a reputation for a fine character, this whole thing was found out and he lost both reputation and friends.

There is an old saying that "The mills of God grind slowly, yet they grind exceeding small." What does it mean? Did God punish this man or was it the laws of fairness and justice which must be a part of his whole universe? The man brought the result of the broken laws upon himself. When we use the laws of God for selfish reasons, we are hurting him and hurting the people with whom we are dealing, who are his children as much as we. Readings 3, 8, 9 may be used to emphasize this idea.

Write on the board a statement of the truth: When we do wrong, we bring punishment on ourselves by using in the wrong way what should be beautiful.

Asking for forgiveness.—Develop the idea that when people have grieved the Father, they cannot be happy. Then they ask him to forgive them, and if they are truly sorry, God helps them to feel his love. Does that mean that the punishment will not come? Suppose the child who touched the stove asked for the mother's forgiveness. Would that heal the burn? Suppose the boy who wrecked the car asked for his father's forgiveness, will the father forgive? Will he let him begin driving again as soon as he is strong? Why not? Since he cannot trust the boy to do the right thing, he will need to take away the privilege of driving the car. The boy may say that the father has not forgiven him, yet it is an action which he made necessary. What is the father's purpose in this? It is not to make the boy sorry, but to help him learn to do the right. He will let the boy begin driving again when he discovers that the boy drives wisely because he has learned that it is best. It is because he loves the boy so much that he will do this.

Readings 4 and 14 are on forgiveness. Even the great King David, when he had sinned, prayed a beautiful prayer asking for forgiveness and a clean heart. Read parts of it together. Help the pupils to formulate a sentence about forgiveness and write it on the board.

Forgiving and helping others:—A later chapter will take up in greater detail the question of our attitude toward wrong-doers, but it will be well to speak briefly of it here. Readings 2 and 5 show the attitude of Jesus in standing against wrong, encouraging the sinner to do right, but warning people against those who deliberately do wrong. How can we do these things when some one in our group or room at school is doing wrong?

2. HYMN STUDY

I need Thee every hour, No. 152 or *Saviour, hear us, we pray,* No. 154. Choose either of two hymns and interpret, helping the pupils to feel and understand them.

In the first stanza reword the phrase, "No tender voice like thine can peace afford" thus: "Nothing can make us so happy within as to feel that God loves us and has forgiven us." The second speaks of his help during temptations. The third says that it is impossible to choose and do the right things, unless God is with us. The fourth asks God to help us, as he has promised to do. Look up or recite for the class one or two promises such as Proverbs 3:5, 6 and Matt. 7:11.

The second should be used with less mature children. The interpretations are obvious.

Play through for the class and have the hymn sung softly.

3. POEM AND PRAYER

Other materials that may be developed are the poem and prayers given below. The prayer is worth memorizing.

If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in mine own wilful way,
Dear Lord, forgive.[2]

[2] By Chas. Gabriel and used by permission.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name. Grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ, our Lord. Amen.

Interpret the prayer in this manner. When we want to be forgiven and to have clean hearts and minds, two things are required. What are they? We must try our very best to do right and then we can expect God, through His Spirit that can be with us at all times, to help us. This prayer speaks twice of God's name. He is so perfect and holy that if we bear his name, as we try to be his children, we must make his name beautiful to those who watch us. The phrase, "newness of life," makes us think of all the things we would like to be and do, and gives us courage to begin again, with God's help.

4. WORSHIP SERVICE

At the close of the discussion of the first lesson talk about how some great men and women have given their lives to help people who have grown up in such places that they knew only the wrong ways. These leaders have helped the people to know God and to love him, so that they want to live beautiful lives. Suggest that the pupils look up stories of the lives of some of these and be ready to give little talks about them for the worship service. The list might include General Booth and Evangeline Booth, Samuel P. Hadley, Thomas Mott Osborne. Reports from the previous lessons may be used here also, with the stories of Jane Addams, Jacob Riis, Bishop Rowe, Dr. Grenfell, Clara Barton, Florence Nightingale, Mary Slessor. See the books by Parkman and the one by Hunting suggested in the appendix.

The service may include two or three of the hymns of the year, the reports, the story given below, and the prayer of this lesson. Tell the pupils that the story is one which Jesus told the people in order to teach them how God feels when we do wrong.

THE BROKEN-HEARTED FATHER

Long ago in a far-away country there lived a man who owned a big farm. He was rich and happy, for he had a large house and many servants. But the thing which made him happiest was his two sons. Many times when they were little boys, he planned about the time when they would be old enough to help him care for his farm, to hire the servants and sell the cattle and work with him. At last they were grown young men and he planned what each could do. He decided that he would call them in and talk it over. The older of the two would be a good manager for the servants, for he was a quiet, steady worker who kept his mind on his work. The younger boy was a lively lad with dreams of doing great things and seeing the world. "He will be good to send to the great markets to sell our wool and our cattle," thought the father. "It will be a great adventure for him."

But one day before the father had told them his plans, the younger son came to his father. "I am so tired of staying here all the time," he said, "I want to go out and have adventures and see the world. I am sick of home. If you will give me my share of the money which you promised we should have when we were grown, I shall go to live in the city."

The father's heart was sad. He loved the home and the farm so much that he wanted the boy to love it and work for it, too. He saw what the boy wanted, but he said, "Son, stay with me and help. You will find happiness here if you try."

"No," said the boy impatiently, "I hate it here. I can stay here no longer." "But you are too young to spend your money wisely in the city," said the father. "You will get into bad company and learn to live sinfully. Stay here with us who love you." "No," said the boy, "I have determined to go. Please give me the money."

So the father called in the other son, and divided the money between them. Then the younger son packed his clothes and set out for the city. The father put his arms around the boy and kissed him good-by, but as the boy went down the path and away over the road, the father's heart was breaking. The boy looked back once or twice and once he called, "Some day I will come back rich and full of adventure." But the father

knew so much more about the city than the boy that he turned away sadly.

The days and months went by and the father was so anxious. Every day he watched the road. One day there passed a traveler who knew the father and he said, "I saw your son in the city some days ago." "Oh, tell me," cried the father, "was he well?" "Yes," laughed the traveler, "but he is having a very gay time. He is not working. He made some friends and they are spending all their time at banquets and parties." Then the father was sad.

More days and months went by and one day another traveler who knew the father passed. The father begged him to come in and when they had eaten he said, "Have you seen anything of my son?"

"Yes," answered the man slowly, "I am sorry to tell you what happened to him, for I know it will grieve you. I saw him one day in the market asking farmers and shepherds for work. He had on an old dirty robe and he looked hungry. 'Why, what are you doing?' I asked. 'My money is gone,' he said; 'I have been foolish and wrong, and now I must get any kind of work I can do for I am ashamed to go home to my father.'"

In the days that followed the father could scarcely eat or sleep. All day long he sat on the great porch and looked down the road. Whenever he saw a traveler coming, he ran to the road to see if it might be his son. "If he could only know how much I love him," he often thought, "he would come home to me."

At last one day, he saw a tired traveler coming. He was alone, and he had no pack. The father looked eagerly and at last he cried out with joy. It was his son. He ran to the road and then down the road until he came to the boy. But the boy was so ashamed that he could not look at the father. He knelt down on the ground and touched his father's robe as the servants did, and said, "Oh, father, I have learned how foolish and wrong I was. I have sinned against you and my home and wasted the time and money I should have spent here. Now I am not fit to be called your son. But I want to live with you more than anything else and I know I love my home. Let me come back as a servant. You can give me

the hardest or the dirtiest work on the farm, and I will gladly do it."

Then the father stooped over and put his arms about the boy. He lifted him up and kissed him, and said, "My son, I have always loved you. My heart was broken over your wrongdoing, but since you see the right and have come home to do the right, you are my son and shall share all the joy I have." And they went together into the house.

5. NOTEBOOK WORK

To start this page it may be well to copy from the board the sentences worked out during the discussions so that in reviewing, the main ideas may stand out in the minds of the pupils. Following that, a paragraph might be written on whichever of the following subjects the teacher feels is adapted to the needs and interests of the class or a choice of two or three may be given.

My Thoughts in the Field. Let the pupil imagine that he is the prodigal son, and think out what he would have said to himself and why he would have decided to go home. Let it be put in the first person. Help the pupils to find the best motive for returning.

An original story about a boy or girl who was tempted to do something he knew to be wrong and who determined to be strong. Tell why. Or, the boy or girl could help his group to decide to do the right in a concrete situation.

A discussion of some agency or person in this community who is helping people whose whole lives are in the wrong direction.

6. OUTSIDE ACTIVITIES

(1) Look up material in the library for one of the reports in the second lesson. If possible, connect with it some activity which will make the study more interesting, as making a map of Labrador or Africa or some such field, showing the places where certain people have worked or securing pictures of the type of people with whom they worked.

(2) Dramatize the story of the father.

CHAPTER IX

LIVING THE NEW LAWS OF LOVE

Aim:

THE central aim of this chapter is to help the pupil to discover the practical power of a great love. The contrast between the Old Testament laws and the larger, more positive laws of life brought by Jesus must be followed by many concrete cases where this love for one's neighbor has actually functioned. The pupil must look about him to find situations in which love has proved efficacious and others in which love is needed.

Another important concept which is introduced in this chapter is the spiritual quality of the Kingdom of Heaven. Jesus tried constantly to make this clear. One of the finest motives for Christian character and service is the desire to help in building the Kingdom of God on earth. Here we begin to realize that the Kingdom is to be found in the lives and work of men and women and depends for growth upon their efforts.

Suggested plan:

1. OPENING SERVICE.
2. CONVERSATION ON CITIZENSHIP.
3. STORY-DISCUSSION ON LOVE.
4. INTERPRETATION OF PASSAGE FROM I COR. 13.
5. DISCUSSION OF THE KINGDOM OF LOVE.
6. HYMNS—WE MUST SEE JESUS, OR WE MAY NOT CLIMB.
7. DRAMATIC STUDY OF EVERYDAY SITUATIONS.
8. NOTEBOOK WORK.
9. WORSHIP SERVICE. STORY—GOOD-WILL AMONG MEN.
10. OUTSIDE ACTIVITIES.

Picture:

COPPING—SERMON ON THE MOUNT. HAVE IT HANGING BEFORE THE CLASS DURING BOTH SESSIONS.

1. OPENING SERVICE

In addition to the usual opening, sing a hymn and have the class recite *How He came* and *Whoso bears another's burden.* Review briefly the ideas of the last three chapters. Write the three topics on the board. Think of each topic in three ways—what God is like, what Jesus did to show and teach us this, and how we have the same quality in our own lives because we love God.

2. CONVERSATION ON CITIZENSHIP

The following conversation may develop the desire to know the ideals of Jesus. Every country or kingdom has its ideals. Clubs and lodges and new countries agree on their ideals because they want every member to help make it that kind of a place or organization. When new members come in, what do they ask them to do? In a country like ours, what is done for the children growing up in it? If people are to be good citizens, whether they are born in the country or come to it later, they need to know the ideals and to try to live them.

Ask what the ideals of America are. Where may we find them listed? See if the pupils know anything about the oath of allegiance which immigrants must take when they become citizens. They do, at least, know the oath of allegiance to the flag, and the preamble to the Constitution. Have them repeat it together or read it to them and list these ideals orally. Sum up with this idea. Being a citizen of this country gives us many rights and privileges, but we must each live in such a way that every other person has the same rights and privileges.

Speak of the old and beautiful legend about a kingdom that was set up in England hundreds of years ago by a great king named King Arthur. What do you know about this kingdom? In order that every knight might carry always in his heart the ideals of the king they had an oath of allegiance which they took when they were knighted. Read it to the class, having them watch for the ideals. List them on the board. Question to get the meaning of each phrase. Emphasize purity and service.

To serve as model for the mighty world,
To reverence their king as if he were
Their conscience, and their conscience as their king,
To break the heathen and uphold the Christ,
To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it!

Ask what some of the things are that might happen if a man became a knight without learning anything about the ideals and joined only because he liked the shining armor or thought it a good thing to be a knight. In what would he fail? Have the class name specific things, such as, he might be careless about speaking the truth, he might see wrong and not right it.

Say that we belong to the great kingdom of Jesus, as thousands of people do. And yet often we see Christians who are not different from other people. Why is this? They have either not learned the things which Jesus really has as the ideals of his kingdom, although they may really love him; or they do not really want to be members. Often we hear preachers say in their sermons, "Let us follow the ideals of Jesus." Do we know exactly what he stands for? In this and several of the lessons to follow, we will make a study of just those things, so that we may be good citizens of his kingdom.

3. STORY-DISCUSSION ON LOVE

A new plan is given for this discussion. Raise a question, have the class discuss it for a few minutes, ask one pupil to tell as illustration a story which was given him previously and follow with a little more discussion. Be sure throughout that the pupils are making some decisions, thinking for themselves, thinking honestly and from real situations. The teacher needs to put her best thinking and greatest skill into such lessons as these if the pupils are to come to some vital and personal conclusions which will function in life. The discussion from this point is merely outlined because it will depend entirely on the class as to what problems are discussed and what conclusions reached. Only the material is here; the teacher must be free to follow the class.

First we need to think of the world that Jesus saw and tried

to help. The people were unhappy. They were poor, hungry, worried about their taxes, angry over constant cheating by merchants and Roman officials. But more than that, they had been taught to live by the laws in the Old Testament. Take up briefly the following laws:

The law of revenge—if a man does harm to you, you have a right to do the same harm to him; if he puts out your eye, you can put his out as a punishment; if he has injured you in any way, you are to return it.

The law of tribal unity—you are responsible for observing these laws only toward your own people. You should hate all other nations and people, consider them your enemies, cheat and abuse them all you like, and God will be pleased.

Jesus considered all this and chose two laws as the most important ones for the happiness of his people. Read reading 1 or 2. How does it cover the old laws? Is it harder to obey his law of loving your neighbor than to keep the old ones, not to kill him or steal from him? Why? So love for God and each other became the main ideal of his kingdom. At first thought, this seems like a very simple thing to do, yet those who try to really follow it have discovered that it takes the best thinking and courage and will-power. The members of his kingdom of love have to be brave and strong if they are good citizens.

Turn to readings 5 and 6 for a study of how love will change the old laws and old ways of doing. Help the pupils to state these new ideas in their own words in some such sentences as these. The old laws are still true, but are greater than before. Now it is not killing but the desire to kill that is wrong. Instead of taking revenge when you are wronged you make friends so persistently that your enemy cannot continue to hate you. When people demand that you do things for them, you are to do them so willingly, even doing more than was asked, that they see the love God has for them shining through your actions. Those who grasp things for themselves, who always put themselves first thinking that they must have happiness whether others do or not, are not citizens of this kingdom of love. Its members are the meek, the poor in spirit, those who devote themselves to others.

Discuss the phrase "whosoever smiteth thee on thy right cheek," for this is difficult for many. Help them to see that it means such a persistent love that the wrongdoer cannot go on. People say that this is not true, that it does not work. Mention some people who have tried it out. Tell a little about the Quakers, whose aim is always to follow this principle. Think of some situations where we need to remember that love is greater than force or hate or power.

Suppose two men hate each other because one has insulted the other or has stolen from the other. They think at once of fighting. What result will that have? Would love do any good? After some discussion, have the story "Advertising for a Thief" from *The children's story garden* told. Follow with discussion.

Suppose that one tried this and it didn't seem to work, the wrongdoer continuing to do wrong. What should one do then? Have the story "The Bishop and the Candlesticks" from *The rules of the game* told. Help the class to conclude that we must do what seems right and trust God to help the person see the right. Of course, we must choose the wisest way of helping, for sometimes giving constantly instead of helping a man to work or think for himself is the worst thing we can do for him. It is not so much what we do as having the spirit of love that is important.

Do you think that this would work in case of real danger? Have "The White Feather" or "The Latchstring" or "The Silver Tankard" from *The children's story garden* told.

Would this help us in avoiding war between nations? What are usually the causes for such war? If nations came to love each other, what would happen? Have the story "Ivan Overcomes the Giant" from *The children's story garden* told. Discuss further in concrete terms the present situation between our own and any other country.

If we really would practice this, think what wonderful things we could do. There are people here and there all over the world who are doing so and we must help if we belong to Christ's kingdom of love. If the class is of junior high school age, they will enjoy having told to them briefly by a pupil or

the teacher, the story of Sheldon's *What would Jesus do?* or Harold Begbie's *The day that changed the world.*

If we have this love for our neighbors, how will we act at home when things make us angry? At school toward a boy or girl we dislike? At play when some one cheats? Watch for things this week where love for each other would be better than force or hate. Try it whenever you can.

4. INTERPRETATION OF LOVE CHAPTER

Turn to page 35 in the Orders of Worship. This idea of love, which often lacks concreteness in the minds of people, is here put into concrete terms. Read the first part of the chapter from the Moffat translation, explaining that the word "charity," as they may find it in their Bibles, is an old word for love. Help them to discover that the meaning of the first part of the chapter is that no matter how much good we try to do, what we say or what we are, it all counts for nothing unless we have love for others.

This part tells what love is like. Have it read through together, then take each phrase and let them give the meaning in their own words, applied to a real situation if that seems natural to them. At the close read it together again softly and thoughtfully.

Turn to No. 170 and sing the second stanza or read it through. Then say or sing it as a prayer, closing with the response on page 35, *O hear our prayer.* This whole interpretation can be made a worship experience.

5. DISCUSSION ON THE KINGDOM OF LOVE

In order to develop the idea that the kingdom is spiritual, lead a conversation like the following:

We should like to feel that every one about us is a part of the Kingdom of Love. If they were what would our city be like? How would it be different from what it is now?

What is in the city now that would not be if no one here were a member of the Kingdom of God? This list is important as a means of helping the class feel that great progress

has been made, and that the kingdom is even now a very real power in the life of a community.

How may we expect the kingdom to come? Read readings 12, 13, 14. It will

(1) come gradually, here and there, in the life of this man and that woman, in this church and that home, though no one of us will see it all nor realize how great and wonderful it really is.

(2) depend on how we work with God the Father, helping this one and that one to understand and love him, and living so like Jesus that we make the Christian life clearer to people. See John 15:8.

Remember that Jesus' way was not that of force, making people do right, or driving out of the country all those who were wrong, but that of love.

Close the discussion with a brief prayer that we may help Jesus to build the Kingdom of Love on earth.

6. HYMN STUDY

We would see Jesus, no. 95 or *We may not climb the heavenly steeps,* no. 144. For the first lesson either of the two hymns may be chosen and interpreted. Choose the former for the less mature class. Find pictures to accompany each stanza and hold each one before the class during the singing. Later, hang them often on the screen during worship.

We would see Jesus. Ask such questions as: What does it mean to say that God was shining revealed through every common task of the boy Jesus? How did the birds and flowers help Jesus in his teaching of God to the people? Jesus was a man but he was also the Son of God; how did he show it? The word divine means to be like God or a part of God. "Meaner service" here means "smaller service." What does it mean to say that when Jesus calls us to help him in his work, we must scorn all smaller things? If a boy had to choose between playing ball with his team and helping a friend who had been sick with his lessons, what would he do? Or if a girl had to choose between reading an interesting book or amusing

the children while mother was busy or helping mother with the dinner?

We may not climb the heavenly steeps. Omit the first stanza. This hymn answers the questions: How can we come to know Jesus? Where shall we find him? We do not have to go to other worlds; he is here on our earth. In what places shall we find him? Olivet is the mountain where Jesus went often to pray, taking his disciples with him; Galilee is the country where they walked and worked together. What does it mean, then, to say that "faith hath still its Olivet"? We shall find him in our prayers, our daily living, our suffering. Tell briefly the incident of the sick woman touching him. So if we are forgetting during the day to live like Jesus and we think of him for a moment, it gives us new strength to do right.

The last stanza is thinking about the kingdom. So many of us are loving and following Jesus—people of all kinds, black and white, rich and poor, Catholic and Protestant. We do not agree on some things about Jesus, but if we all make our lives like his we shall be helping to build this great kingdom.

Jesus shall reign. For the second week, if the pupils enjoy hymns and are ready for another, one stanza of *Jesus shall reign,* No. 261, may well be memorized for frequent singing during worship. Have the class read it through once. Read or say Isaiah 11:9. This hymn tells us how far Jesus' kingdom of love shall go. Where is it? It tells how long it shall continue to grow and live. The words *wax* and *wane* mean the growing larger and smaller of the moon, as it seems to do when we can see a part or all of it. So it really says that his kingdom will last forever and spread until every one is reached. It is a very joyful hymn. Many people, seeing how much wrong is still in the world, get discouraged and think that everything is going toward destruction and forget the great changes that God and men are making for good and the thousands of people who truly love him and are working with him. They do not remember this fine saying of one of the old prophets. Read Isaiah 42:4. These two verses in Isaiah are worth memorizing.

7. DRAMATIC STUDY

The class will enjoy a dramatic study of everyday problems. Let the teacher write on slips of paper an incident which contains a problem, leaving it unfinished. The slips are given to groups of children who read it together, decide how they will finish it, and then act it out before the group. The teacher will need to adapt this plan to the size of the class and the room and the conduct habits of the pupils. She may be able to have these problems mimeographed on one sheet and let two groups take each story. A brief time should be allowed in which the groups may gather in various parts of the room and in whispers make their plans. If the group is large, this may have to be done presessionally. A few suggestive incidents are given here; the teacher should adapt them to the needs of the class.

(1) *Home*—two or three sisters and a brother.

May and her two younger sisters were being constantly teased by their older brother. He was always spoiling their games, hiding their dolls, and putting their books on high shelves. They would get very angry and scold him or coax him or even cry, but he seemed to go right on. At last one day they decided on a new plan which May called the Jesus way. What did they do? What was the result?

(2) *School friends*—a group of five or six girls.

The class at school was planning a picnic and every one was very enthusiastic about it. On the way home one noon, Maude said to Mabel, "I only hope it doesn't rain." Mabel thought of the big house in the woods where they could go in case of rain and still have a good time, so she said, "I wouldn't care if it rained," but did not explain further. That afternoon when she got to school, she found the girls all talking in groups, and they treated her very coldly. Not until after school did she discover that Maude had told the girls that Mabel said she hoped it would rain and she thought it was because Mabel didn't want them to go on the picnic. From that day Mabel would not speak to Maude. The picnic day came and they were all having a good time, when Bessie missed her pocketbook. She had left it in her basket and Maude had been the last one near the baskets, so she accused Maude of taking it.

Others thought so, too, and Maude was so unhappy that Mabel thought it was good enough for her. Later, Mabel found out that it was not Maude but— What did she find out and what did she do about it? What was the result?

(3) *Boy friends*—group of five or six boys.

A group of boys had a club and were allowed to meet in the second floor of a barn belonging to Tom's uncle, providing they were careful not to be destructive. The boys were proud of the place and fixed it up with athletic things. Harry, who joined last, proved to be very careless and wild. Twice he did something that was destructive to the walls and seemed not to care. Both times the boys suspended him from the club for a week. At last Harry lost his temper in playing a game and smashed some of the apparatus which the boys had bought. The boys were very angry and met to have a talk about what they should do with Harry. Most of them said at once that he should be put out and made to pay for the damage. Then one boy suggested another plan. What was it? What was the result?

(4) *Neighborhood*—two boys and two girls.

Two families who lived next to each other were very good friends, often spending evenings together on one lawn or the other. But a quarrel came up about some little thing and they would not speak. They put up a fence between their back yards. One family owned a lovely pear tree whose branches on one side hung down over the fence and over the other yard. One day when the fruit was ripe, the Smiths, who owned the tree, found that the Millers had picked all the fruit from the branches that hung over on their side. This made them angry and there was quite a quarrel. But the next morning the Smiths found that the Millers had cut off all the branches that leaned over their yard. They decided to get revenge in some way and sat down to talk it over. But Junior Smith suggested— What did they do? What was the result?

(5) *A town*—a group of boys and girls.

There was a town that was very proud of its nice clean homes and well-kept lawns. There was a fine school and one big church where they all went on Sunday. Once there moved into that town a group of people who were from a different

country. They built shaky little houses with no grass near by, they were not very clean and they had no church. The people in the town did not want them there. They said, "If they do not want to live like we do, let them go somewhere else." But the preacher said, "But perhaps they do not know how to live that way and how will they learn?" But they said, "We will have nothing to do with them until they have nice, clean houses and a church." Then one woman suggested— What did they do? What was the result?

8. NOTEBOOK WORK

Several suggestions are given here. Whatever is of greatest value to each class should be used.

Illustrate the page with the drawing of the scroll. On the scroll or below it in two columns write briefly some of the contrasting laws, such as, Thou shalt not kill; Thou shalt love thy neighbor.

Look up during the previous week anything interesting about the Quakers and their way of dealing with their problems. Find stories about William Penn or George Fox or any other leader which illustrates how they lived out this belief in love. Write a paragraph on it, illustrating it if desired.

Write an original story about some person who tried loving his neighbor and discovered that it worked. One class wrote about a boy who lived in Jesus' time, had the Old Testament attitude toward those he disliked, heard Jesus one day and decided to treat a certain enemy quite differently.

Make a list of the people about whom we have studied or reported in the last several lessons who are in some way helping to bring the Kingdom of Love. Write one sentence about each as, "Dr. Grenfell is bringing healing and happiness to the fishermen of Labrador." Add to this list in later lessons if desired. Through this we shall come to feel that the Kingdom is great and is being carried on in more places than we can realize.

9. WORSHIP SERVICE

If desired the pupils may plan this worship service after the first week of work for the closing period of the second week. Suggestions for the service are given.

(1) Praise hymn—*When morning gilds the skies* or *Fairest Lord Jesus.*
(2) Scripture. Read by pupil. Luke 7. 36-39, 44-47. This is chosen to show how Jesus showed love instead of hate even for wrongdoers.
(3) Hymn—*O Zion, haste* or *Where cross the crowded ways.*
(4) Story—By a pupil or the teacher—*Good-will Among Men.*
(5) Hymn—*We would see Jesus* or *We may not climb.*
(6) Reading by teacher—From *By an unknown disciple,* page 57 to page 62 "go their ways"; page 122 "when shall we see" to page 123 "life to the world."
(7) Prayer by several pupils, asking that we may love our neighbors and really live with them as Jesus did, or that we may all be helping to build the Kingdom of Love here on earth, as Jesus hoped. Sing a response.
(8) Closing hymn—*Jesus shall reign.*

GOOD-WILL AMONG MEN[1]

Yusuf was all alone in the courtyard of the great house. His master had told him he might rest here a while. He was lonely to-day, for it had been a long time since he had seen his homeland. His master was a Crusader who had gone from his home in Europe to Palestine, the Holy Land, to fight for the land where Jesus had lived. On his return he had brought Yusuf to be his servant. Things here were very different, for these people were Christians, and he was a Moslem and worshiped Allah. But even here he did not forget what his religion had taught him. Five times a day he kneeled facing

[1] Adapted from the playlet *Yusuf* by Rebecca Riesner and used by permission of Powell & White, publishers.

the East and prayed to Allah and hated all people who did not belong to his religion.

As he sat thinking about the temple at home, two boys ran into the courtyard. They were Godfrey, the master's son, and Henry, a Christian servant. Henry had a stick in his hand and before Yusuf could scramble away he was striking the little boy about the head and shoulders. Yusuf doubled up on the ground but Godfrey called at once, "Henry, stop striking the boy. That is not a knightly thing to do."

"Ah, but he is only a heathen, kneeling to his god all day long," replied Henry. "If I beat him enough, I can make him become a Christian, and then I may get the prize for the best deed done this year."

"No, fighting will not make him a Christian," said Godfrey. "Run along and leave him alone."

When Henry had gone, Godfrey went over to the little boy and lifted him up, saying, "He did not hurt you badly, did he?"

"I hate him," cried Yusuf. "When I am big enough I shall kill him."

"You must not hate," replied Godfrey kindly. "Especially when Christmas is so near."

"What is Christmas?" asked the little boy.

"Why, Christmas is the birthday of our Lord Jesus, the Son of God. It is a very beautiful day in the church. We have the shepherds and the wise men, the manger and the angels who sang the wonderful song of 'Glory to God in the highest and peace on earth, good will to men.' "

"Peace?" questioned Yusuf, "and good will? Our prophet was a fighting man and he taught us to hate our enemies and to die fighting."

"Our men still fight," admitted Godfrey. "I cannot understand it, but mother says that the time will come when we have learned to live as Jesus taught, with no hate or war but only peace and love." Then Godfrey went on to tell about the wise men who came to visit the baby Jesus, bringing gifts from far away.

"It all happened in my own country, didn't it?" cried Yusuf. "And what is the Christmas prize?"

"Why, that is a prize my father gives every year to the per-

son on his lands who has done the finest Christian deed during the year. There is always a gay time on Christmas when all the people come together, but this year there will be only prayers and no gay times, because my little sister Eleanor is very sick with a fever and the doctors cannot find what will cure her."

"I could help you," said little Yusuf slowly, and half to himself. "I have been taught to hate and to fight every one who does not worship Allah. But you have been kind to me and your dear mother has often spoken kindly and given me gifts. Even your father has not beaten me as masters in my country do. Perhaps it is because your Jesus taught them to love peace. Yes, I will help you."

"But how can you help?" asked Godfrey, kindly.

"My father was skilled in knowledge of all the herbs. I often went to the woods with him and learned those herbs that are good for fevers. If you will come with me, I will find those which will make your little sister well."

"But how would we know that they were safe and not poisonous?" asked Godfrey anxiously.

"I will drink of the brew first," promised the Moslem boy, "and then if it does me no harm, you shall give it to her."

So the boys went and after some search Yusuf found just the herb he knew. When the brew was made, he drank some and later the mother of the little sick girl gave her the drink. It was but a few hours until the fever was gone and a few days later she could sit up.

The days went on until Christmas Eve had come. Yusuf saw the servants decorating the halls of the great house and taking greens into the cathedral, and he knew it was to be a great day. Every one was unusually kind to him and often he said to himself wonderingly, "Peace on earth, good will to men." When the time came for the great service, he saw the family start from the house to the great cathedral. Little Eleanor, now dancing about in good health, came running to him.

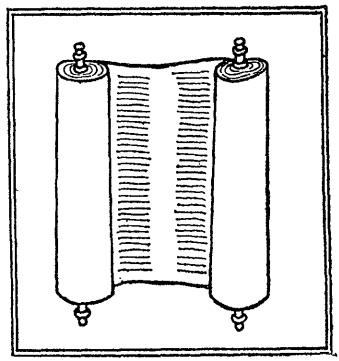
"Come," she called, "you are to go with us to the cathedral for the Christmas service, Yusuf. Father says that you are to go."

Yusuf went gladly. Inside it was all very beautiful. He loved the flickering lights of the tall candles that seemed to go up into all the corners of the great building. He loved the beautiful music of the choir. When the service was over, the Crusader went to the altar carrying a golden box in which was the prize for the year. When he had spoken for a time, he said, "The prize is to be given this year to one who risked his life to save the life of an enemy. It goes to Yusuf, the little Moslem boy."

Yusuf could never tell how he walked down to the front of the cathedral and took the gift from the hand of his master but later, when he was talking with Godfrey, he said, "You say it was Jesus who taught you Christians to love instead of hate your enemies. I want to go to your cathedral often and learn about him, for love is better, after all."

10. OUTSIDE ACTIVITIES

(1) Draw a scroll and write on it "Love God, love thy neighbor." Let this illustrate either a paragraph on "Living with Love" or the list mentioned below.



(2) Look up in the library stories about the Quakers and their leaders, or stories of people who lived with love for others, for the list started in the notebook.

(3) Let the class plan something that may be done together to express love for some group in the community. This will depend entirely on the opportunities to be found there.

CHAPTER X

LOVING AND FORGIVING OTHERS

Aim:

THE phases of the laws of love are discussed in this chapter—our willingness to forgive those who have wronged us and our habit of judging people generously. Since these are very frequent and real problems in the lives of boys and girls, we need to consider these qualities in the light of concrete and realistic situations like those which they actually face.

Suggested Plan:

1. NEW WORSHIP RESPONSE.
2. READINGS AND DISCUSSION—LOVING AND FORGIVING.
3. NOTEBOOK WORK.
4. WORSHIP SERVICE.
5. REVIEW OF HYMNS AND MEMORY WORK.
6. OUTSIDE ACTIVITIES.

Pictures:

TISSOT—THE RETURN OF THE PRODIGAL.

1. NEW WORSHIP RESPONSE

It may be well to change the opening service now, as one is apt to lose its meaning if used too long. Two are suggested here.

(1) *Recite in concert:*

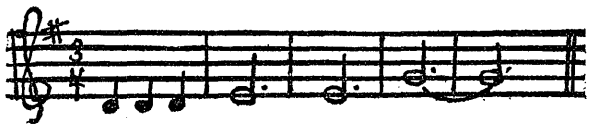
A new commandment I give unto you, that ye love one another, even as I have loved you. Be ye kind one to another, tender-hearted, forgiving each other.

Recite with heads bowed:

Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my Strength and my Redeemer.

Sing as response:

Thy kingdom come, on earth.



(2) *Recite in concert:*

I will bless the Lord at all times: His praise shall continually be in my mouth. O magnify the Lord with me, and let us exalt His name together.

Recite with heads bowed:

Show me thy ways, O Lord; teach me thy paths. Guide me in thy truth, and teach me; for thou art my God.

Sing as response:

Guide us, protect us, show us the way,
Help us, dear Father, just for to-day.[1]

2. READINGS AND DISCUSSION

Forgiving.—We have been studying about the Kingdom of Love as Jesus taught it. Suggest that some of his closest friends discovered that His way of living is not always easy. Although the readings give the incident about Peter, read it as it is told in *By an unknown disciple.* Tell briefly the preceding incident and read from page 137, "Now Peter" to 147, "what you ask."

Ask what some of the things are that happen in the lives of boys and girls that are hard to forgive. Let the class name several. See if they can think of two good reasons why we do forgive, no matter how hard it is. Write them on the board. Have reading 4 read silently.

Because we, too, make our mistakes and want God to forgive us.

[1] From Guild and Poor, *The Little Child in Sunday School.* Used by permission.

Because if we are working with God, we are eager to help others.

The person who has wronged us may be one who is trying to overcome his faults and we can help him. Have the pupils read Luke 17: 1-4. Or he may be one who does not love others and who often hurts people. Then he needs more than ever to be shown the love that Jesus taught. Read together Eph. 4: 31, 32.

Suppose that the person who has wronged us seems not to care whether we show love or not, but goes on just as before. How should we feel then? Recall the story *Advertising for a thief,* and read Prov. 25: 21, 22. Discuss the meaning of the phrase "heaping coals of fire on his head." Speak of the story in this week's reading, of how David forgave his enemy Saul. If you plan to dramatize it later, tell them to read it carefully.

Not judging.—The previous discussion has probably brought out the fact that one of the most frequent causes for trouble between people is from one person misjudging another. We want to forgive but it will be better still if we remove the cause of the trouble. Let the pupils name some of these cases and show in your comments that it is because one misjudges another. One imagines that another has done a certain thing or repeats what he has heard about another, or sees the faults instead of the good things in another and therefore does not help him to be his best. Jesus said several things about this. Reading 6 shows that the natural result of criticizing others is that people will begin to criticize us and that the natural result of being generous or merciful in our judging is that people will be the same to us. If some one should tell our friend a story about us would we rather have him reply, "Oh, she has such a fine disposition, that I am sure she did not mean to do it," or, "She might have done it. You never can tell."

Give out typed or mimeographed sheets containing the following statements. Have the pupils write what their replies would be, remembering that the Christ-like person is generous in judging and sees or believes the best of each person. After the replies are written, have several read and discuss which are the best. See that all replies are not excuses like "She couldn't help it," but that some are positive, such as, in No. 4,

"But he knows so much about games that he would teach us and we could help him overcome his temper."

(1) Two girls were talking. One said, "I am ashamed to go anywhere with Esther. Her clothes always look wrong. Aren't you?" "No," replied the other, "because—"

(2) Two high school boys were talking. One said, "I understand Carl is going to be dropped from the team if he doesn't stop breaking the rules. It will be good for him; he is always so proud of being on the team." But the other replied, "I have a suggestion—"

(3) Ruth and Emma had always been friends. One day a girl said to Ruth, "I heard that last night Emma read to a whole crowd of girls a letter you wrote to her. It was one you didn't want any one to see. That would make me angry. If I were you I would never speak to her again." But Ruth replied quietly—

(4) A group of boys were forming a club. When one boy's name was mentioned, they said, "We don't want him. He has such a temper. He's always getting into a quarrel with some one." But one boy said, "That is quite true, but—"

(5) Two girls were going to a party together. May knew all the people, but Doris was a stranger. May arranged to meet Doris. May always kept her promises, but this time Doris waited and waited, and May did not come. At last she had to go alone, and was very much embarrassed and half-angry. Some one said, "I thought May was coming for you." Doris replied—

Because it is difficult to say these things, perhaps a motto or pledge which the pupils could memorize and often recite would be helpful. Read the promise, one point at a time, and discuss it until it is clear. Arouse a desire to memorize it. Talk about what a strong character it takes to see the best in people instead of their worst, to believe the best when not sure, to be generous in judging, as Jesus was.

A Pledge

Depending on Jesus to help,
I will see the best in every one, even in those who do wrong.

I will hear and remember the good things about people, even about those whom I dislike.

I will repeat the pleasant things about others as I should like to have them repeat such things about me.

Being a peacemaker.—There is still another way in which we can help to make a kingdom of love around us. Tell the class the story, *A ride toward war paint,* and ask what it was that Caleb Pusey did. Read Matt. 5: 9. Discuss the matter of being a peacemaker in both local and world implications. The following questions may come up:

(1) What are the times when it is not best to be a peacemaker? What are the times when we have a right to step in and try to help both sides to understand each other? What are some specific cases? What is the best way of being a peacemaker in each?

The teacher will need to think these questions through very carefully before teaching, as the answers will depend somewhat on the type of children in the class. If desired, some of the same situations given in the last section of the lesson may be taken up. Imagine that the one person, instead of being generous in judging, had become angry instead and a quarrel or a broken friendship had been the result. Would you have become a peacemaker? What would you do?

(2) The question of world peace cannot be discussed in detail but the principles on which it must come can be briefly thought through. What are some of the real causes for war? Do the soldiers enjoy it? How must nations feel toward each other if we are to have peace? What are some things that will help them to feel that way. What can I do to help this?

Summarize the entire discussion by the three points, written on the board: To build the Kingdom of Love, we will

forgive any who wrong us,
be generous in judging others,
be a peacemaker whenever it is wise.

Close the discussion with a brief prayer.

3. NOTEBOOK WORK

The pupil may write a paragraph entitled, "Ways in which I can help to build the Kingdom," or "Living in the Kingdom of Love." In this he may express his own conclusions concerning the discussion. Or he may write an original story or short play, as some are fond of doing. It may be about some one who forgave another or judged another generously.

4. WORSHIP

Build a brief worship service about the theme of loving and forgiving. Use the Moffat passage, the hymns and poems used on this theme. Tell the story of "The Plow" from *The children's story garden.*

Some teachers like to close the worship now and then with a formal benediction or response. One that may be used, if it is interpreted, is "Grace be unto you, and peace from God our Father, and the Lord Jesus Christ." Grace means strength to do the right; we have peace when we have done the right and worked with God our Father. If this is given with dignity and meaning by the teacher at the close, it adds a sense of quietness as the pupils leave.

5. REVIEW OF HYMNS AND MEMORY WORK.

A review here of the hymns and memory work of this section of the course should be used also to review the main ideas of the lessons. A list may be begun in the notebooks of ways Jesus showed us of becoming citizens of the Kingdom of Love.

6. OUTSIDE ACTIVITIES

Let the class dramatize the story of David forgiving Saul.

Let the class dramatize also a modern story, such as *The Plow.*

If the class is original, they will enjoy creating a story out of their typical experiences and dramatizing it. This is of great value to them. Let the teacher outline the story on the

board as the class creates it by suggestions from one and another of the pupils. They may then decide how many scenes would be used and how much action in each. They should then begin actually to play it, with those not participating acting as critics and giving suggestions where the characters or action are not clear. It may be played through two or three times, with changes of characters as desired.

CHAPTER XI

CHOOSING TO LOVE GOD MOST

Aim:

MANY people who choose to worship God are not willing to live every detail of the day in harmony with this choice. Boys and girls often do not realize that the smallest decision of to-day has an influence on what they are to become. The aim of this chapter is to arouse a desire for a life in harmony with God's ideals and to awaken a keener recognition of the value of daily choices.

Suggested plan:

1. BIBLE READINGS—JESUS' CHOICES.
2. CONVERSATION ABOUT CHOICES IN LIFE.
3. STUDY OF THE RICH YOUNG MAN.
4. PICTURE STUDY—HOFFMANN, COPPING, VON GEBHARDT.
5. NOTEBOOK WORK.
6. HYMN—JUST AS I AM, THINE OWN TO BE.
7. WORSHIP SERVICE. STORY—PUTTING GOD FIRST EVERY DAY.
8. OUTSIDE ACTIVITIES.

Pictures:

HOFFMANN—CHRIST AND THE RICH YOUNG RULER.
COPPING—CHRIST AND THE RICH YOUNG RULER.
VON GEBHARDT—CHRIST AND THE RICH YOUNG MAN.
COPPING—THE SERMON ON THE MOUNT.

1. THE CHOICES OF JESUS

Let the class talk briefly about the Copping picture *The sermon on the Mount.* Then develop the new thought with these words:

Jesus was so busy helping and loving others that people see-

ing him with the crowds from day to day would have thought that he loved people more than anything else. But those who knew him best knew that there was something else that came first. Let us see if we can discover it.

Divide the readings among groups in the class. In order to get quick responses, tell briefly the incident leading up to each verse to be read and then call on one pupil to read the important verse. Use the following incidents to show that Jesus considered one's friendship with God the most important thing in one's life.

Reading 3—Mary's desire to understand about God would give her something that she could always keep and that would make her whole life more beautiful. The disciples, however, had counted it a greater success to do things than to know and love God.

Reading 2—Jesus knew that he would not be wise enough to help the people to know God unless he had prayed often. "I have meat to eat," he said, "that ye know not of."

Reading 5—This man had chosen as the most important goal in life something that would last only a few years, while friendship with God would last always.

Reading 6—People who are hungry to know God and the right ways of life, who put it first, will find God ready to help them learn many things.

Sum up with this thought: So Jesus knew that the very finest lives are those that know God. He himself spent so much time in prayer, and seemed always to decide every question by thinking what God wants for people that his friends were not surprised when he answered as he did the question about laws by choosing as the first and great commandment. What did he say?

Let the teacher close this conversation with a brief prayer that we may all choose the finest lives by putting God first in them.

2. CONVERSATION ON CHOICES

Quote or read from the board the lines from Alice Cary's "Nobility":

True worth is in being, not seeming,—
In doing each day that goes by,
Some little good—not in dreaming
Of great things to do by and by.[1]

Through conversation help the class to discover that it is not one big choice that is so important but the little choices that come every day. Use such illustrations as these, all of which are true:

(1) A boy working in a shoe repair shop waited on his Sunday school teacher one day. Just as he took her money to put it into the cash register, his employer stepped up to make change for a customer. Both the teacher and the boy saw him make the wrong change, cheating the man out of half a dollar. When the employer stepped away, the boy said, "I know that isn't what we learn at church but it's the way men do business. I guess we have to." Was the boy right? Just a few months before, the boy had chosen to become a Christian and join the church. What effect will this little choice or decision have upon the big one?

(2) A young man who had recently become a Christian had a splendid position as head salesman in a paint factory. One day the owner called him in and said, "This carload of paint is not good. I want you to write an advertisement that makes it look good and get rid of it at a sale price." The young man thought about it for several days. He knew he would lose his job if he refused but he saw that his choice of friendship with Jesus made it impossible for him to write the advertisement. He decided to resign. For months he was out of work and became very much discouraged. But he kept up his friendship with God and at last a position came to him in which he was much happier. What would have happened if he had kept his first position?

(3) A girl wanted a good education more than anything in the world. She determined to graduate with the highest grades in the class. She stood first until just a few months before graduation, when another girl who had ranked second averaged higher. Soon after the second girl became ill and missed

[1] Used by permission of Houghton Mifflin Co.

two weeks of school. The teacher suggested that the first girl help her with the lessons she missed. The girl replied that she could not find time for it. What had this choice done to the girl? What difference will it make in the way she uses the education she gets?

(4) A girl wanted to be a kindergarten teacher because she wanted to help God and she loved little children. So she studied to learn everything in school and she played a good deal with little children so that she might understand them. One day a group of her friends asked her to go to a certain show with them. She asked what the story was and when she found out, she said, "I choose only the good, clean pictures to see, because I want only those things in my mind when I talk to the children." How will this choice help her? What is it doing now to her life?

3. THE RICH YOUNG MAN

Suggest that the class read about an important choice that was made by a man who met Jesus. Have them read from the Bible, then read to them from *By an unknown disciple,* page 46, "When I had gone" to 49, "slowly down the hill."

Did Jesus mean that he thought it wrong to have money? Help the class to see that if the man's heart had been full of love for God, he would have been happy using his money for others, as many Christian people of to-day are doing. It was that love for God that Jesus wanted him to have, not just a careful obeying of all the laws because they were laws. What things might Jesus ask other people to give up? Anything that keeps them from loving God most should be given up. It may be ambition for success, for education, for popularity. These are all good only when we love God so much that we let him show us how to use them.

4. PICTURE STUDY

With slow or immature classes, take up first the Hoffmann picture. Other classes will enjoy a study also of Copping and

Von Gebhardt. The interpretative questions are suggested below.

Hoffmann. What kind of an artist is Hoffmann? What will he want us to look for in the picture? In what kind of place do they seem to be? What has Jesus probably been doing just before the young man came up? How can you tell what he is saying to him? Can you tell from the young man's face what his answer will be?

Copping. Here is Jesus with a group of his friends under a tree. The young man has asked the question and has turned away. What do you suppose he is thinking? Would he like to be a follower of Jesus? Why can he not be? How do the men about Jesus feel toward him? But Jesus does not scorn him; look carefully at his face and his hands. How does he feel? Jesus, like God, sees the best in every one and he is so anxious to help this fine young man to choose the best way of living. He thinks of all that such a man could do to help people build the Kingdom of Love. He knows, however, that God has made us with minds to choose, so that we might become strong and fine, but that even God cannot make us choose the best if we are too weak or selfish.

Von Gebhardt. Older classes will enjoy this picture. Only a little of its real significance can be discussed here. This idealistic German artist must have wanted the people of his own nation and day to think about the choice Jesus gave, for here are German people in a big barn. Probably they all work on one farm. While they are busy listening to what Jesus teaches them about God and his Kingdom, the owner of the farm comes in. He is richly dressed. From the position of Jesus' hand, what do you think he is telling the man? Where would he have him begin in his love for God? Why is it likely that the owner will not choose to help his people? Many, many rich people to-day are putting God first and are using their money to help him.

5. NOTEBOOK WORK

Suggest that the pupils write a paragraph on "My Choice." Write on the board as suggestions, "What my answer to Jesus

would have been, if I had been the young man," and "Some of the everyday choices I shall want to make to help my bigger choice."

6. HYMN STUDY

Just as I am, thine own to be, No. 131. Suggest that this is a hymn that will help to remind us often of our choice of the best and finest things in life. It is for young people who are strong. Have the entire hymn read through in concert, then discuss phrases.

What does it mean to consecrate yourself to something? Paying vows means to keep your promises. We do not hold back and dread to come, we are eager to come because life with God as helper is so strong and satisfying. What are the ideals we shall have for our lives when we have made this choice?

Play the hymn through once, then again to allow the class to hum it and then sing.

7. WORSHIP SERVICE

If she knows the class well, the teacher may make this the Decision Day for the year, but if this is the first year she has known them it would probably be wiser to wait until she knows them better. If she plans to use this week, look up the plans for such a day in Chapter XVIII. Plan a service somewhat as follows:

Hymn—*We would see Jesus* or *We may not climb the heavenly steeps.*

Story—*Putting God first every day.*

Hymn—*I need Thee every hour* or *Saviour, hear us.*

Poem read by teacher.

Prayers by pupils, either written or oral, the teacher closing the series of prayers.

Hymn—*Just as I am, thine own to be.*

Benediction.

PUTTING GOD FIRST EVERY DAY

A few years ago a young man named William Borden entered a college in the eastern part of our country. He came from a wealthy home and had had all that a boy could desire. The year before he went to college his parents had given him a trip around the world.

If he wished, he could have a good time, study just enough to get through and spend his life taking care of business. Instead he chose the most difficult thing he could find. He decided to be a missionary. If he had been like many young people, he would have said, "Some day I will do a great work for God in a foreign country but now I will spend all my time studying." Instead, he set out at once, making each day great.

He was very popular. He was good in wrestling and rowing and all the college sports. He was so jolly that every one wanted to be his friend. But he studied so hard, too, that he ranked among the best of the students and became a leader in the Bible classes and other religious meetings in the school. That was certainly enough to keep a man busy, but Bill Borden found other things to do for God.

He went down into the poor district of the city and there he helped to start a mission where men who were discouraged with life could come and learn about the love of God and get a fresh start. Soon he was not only paying the expenses of the mission but managing it, too. But more than that he loved the men. Often one could see him kneeling at the altar of the chapel with his arms around a man, praying that he might become a fine man again.

When one of the college students began going with the wrong crowd of friends, Bill Borden went to him and talked it over with him. When he led a Bible class among the students, it was filled with men who were not followers of Jesus but who saw something of Jesus in the way this man was living.

Besides all this, he took great care of the way in which he spent his money. He spent very little on himself and gave as much as he could to places where God's work was being

done. When he received a large sum of money as a birthday gift from his father, he gave half of it at once to the Y. M. C. A. in Japan.

At last his seven years of studying to be a preacher and missionary were done and he went to Egypt to learn languages. He planned to go to China after that. But he had been in Egypt only three months when he was taken ill and died. If he had waited to begin his great work until he was ready he would never have done it at all, but because he used every day to show his love for God and his neighbors, all who knew him said, "He is like Jesus."

8. OUTSIDE ACTIVITIES

Let the pupils gather in groups before class to review their memory work. Secure for the pupils biographies of missionaries who put God first. Such books as Hunting's *Stories of Brotherhood* are good for this.

CHAPTER XII

WORSHIPPING GOD

Aim:

THOSE who really love God want to worship him. But to worship intelligently one must understand its principles. Worship is based on such a wholesome conception of God the Father as Jesus had and on an attitude of gratitude, dependence and love. The emotional factor in worship will be developed by the teacher's own joy and appreciation as well as by her choice of materials. It will be a controlled feeling but one which is natural and real.

This chapter contains material for two weeks. One is a study of the church and the Sabbath, a study which opens up many opportunities for fascinating and valuable projects to be carried on for some weeks. The second is a study of the importance and value of a pure mind and life, discussed in very concrete terms.

Suggested plan:

1. A STUDY OF WORSHIP—THE SOWER.
2. HYMN STUDY—WORSHIP THE LORD IN THE BEAUTY OF HOLINESS.
3. A STUDY OF THE CHURCH AND THE SABBATH.
4. HYMN STUDY—FOR THE BEAUTY OF THE EARTH.
5. A STUDY OF THE PURE LIFE, WITH READINGS.
6. STORY—THE KNIGHT OF THE PURE HEART.
7. DISCUSSION—HOW CAN I MAKE MY LIFE PURE?
8. NOTEBOOK WORK.
9. WORSHIP SERVICE. STORY—THE HOLIDAY OF PIPPA.
10. OUTSIDE ACTIVITIES.

Pictures:

LITCHFIELD CATHEDRAL.
ANDERSON—CHORISTER BOYS.
BOUGHTON—PILGRIMS GOING TO CHURCH.
MILLET—THE SOWER.

MILLET—THE RAINBOW.
VON BREMEN—THE LITTLE BROTHER.
WATTS—SIR GALAHAD.

1. A STUDY OF WORSHIP

The following discussion will help to develop the desire for and appreciation of worship.

Why do we love God? Get a number of responses and let them fall gradually into three classifications. Write them on the board.

God is great and powerful.
God loves and cares for us.
God is all-wise and perfect.

Psalms 148, 121 and 24 will bring out these ideas of God. The class might read a verse or two of each.

How do we feel about such a God? What does it make us want to do?

We bow in wonder and awe before Him.
We love Him very deeply.
We look up to Him.

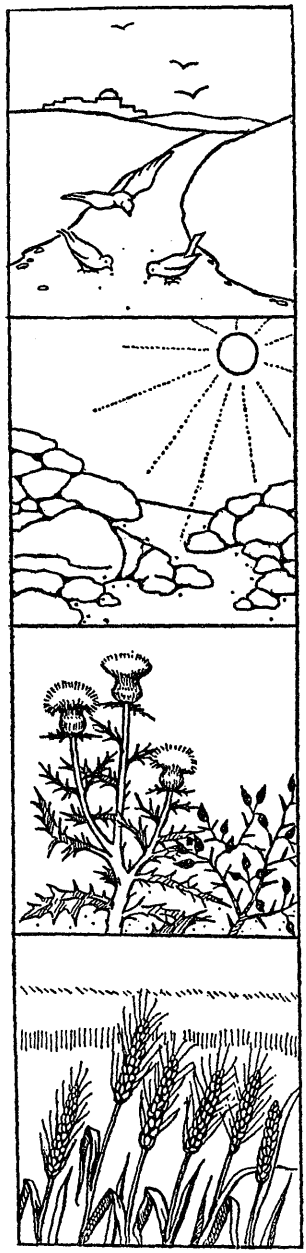
When we talk to God what will we pray about?
We thank Him for his power, care, and gifts.
We ask Him for care.
We ask for strength and wisdom to know and do the right.

These three groups can be arranged in columns so that one sees the relation of each to the others and so that it can then be recalled at a glance.

Summarize thus: When we feel this wonder and love, when we need to know what is right, when we sit and think quietly about God or talk with him, it is called worship. We can worship alone or with other people. What are some of the things we do when we worship? The class will name singing of hymns, prayer, reading of the Bible and of other books about God.

Have the class turn to reading 3. What is a parable? Why do you think Jesus often told parables instead of preaching plain truth? We do remember better what we have to think

out for ourselves. After reading the first part, see if the class can get the meaning before reading the explanation Jesus gave. Say that the ground means the hearts and minds of people who hear about God. Some people who claim to know and love God do not have beautiful lives. This parable tells us why. At the close of the study, lead the class to formulate a sentence interpreting each of the four kinds of people.



The Wayside. People who go to church but never pray nor study the Bible for themselves cannot understand God very well. After a while God does not mean much to them.

The Rocks. People who want to love and serve God but do not study and pray are not strong enough to say "no" when a temptation comes.

The Thorns. People who join the church but are so busy with automobile rides, Saturday-night picture shows and other good times that they are too tired to go regularly to church soon forget about loving God.

Good Ground. People who really want to love God and help him in his work, who take some time regularly for Bible study and prayer, who go regularly to church and Sunday school and take part in some way, who put church work and love for others first in their lives, get a deeper and finer understanding and love every year.

Their religion goes deeper and deeper into their lives and shows many good results. They work with God to make themselves into good ground.

Make a list of times and places where we can worship so that we may all grow into good ground. It may include personal worship in the morning and at bedtime, family worship at the table, church worship at the Sunday services and prayer-meeting. Talk about the need of such a day as the Sabbath, on which we shall all rest from work so as to be free to meet together for worship. It would be easy to forget that we want to be a Christian community if we did not get together regularly on such a day. Close with a prayer asking that we shall worship regularly and sincerely, so that we may be good ground for God's work.

2. HYMN STUDY

Worship the Lord in the beauty of holiness, stanza 1, page 6, Orders of Worship. This is so beautiful that it should be felt deeply by the class before it is sung. Have the class read it through once. Restate the idea thus: Because the Lord is so holy, we bow to worship him. In what other way do we show this worship other than in singing and prayer? God likes to have obedience and humility as much as to have gold and incense brought to him. Have it read through again. Ask how it makes them feel? How should it be sung? Play it through once with dignity and sweetness before singing.

3. DISCUSSION ON THE CHURCH

The teacher should plan this discussion with whatever emphasis the class needs most or will find most valuable. It may be wise to touch briefly on each of the studies suggested or it may be better to choose two for discussion and one for further study beyond this lesson. It is suggested that if possible a project be developed for outside activity either as individuals or as group, and that reports or conversation be carried on for the next two or three weeks on the progress made in the study. Several suggestions are made here, but the

teacher may guide the class into as wide a field as the situation warrants.

The class may choose one church to study or each pupil may take his own. If the building in which the class is meeting is not suited to such a study, take the class to an Episcopalian church for observation of architecture and symbolism. It would add to the interest to have each pupil make a special booklet in which he may set down in good order all that he has learned. A picture of a church may be mounted on the cover. It may be the pupil's own church, cut from the calendar or sketched, or a Perry picture of Litchfield Cathedral. The various studies are outlined below.

(1) *Church building.* Styles of architecture, as Gothic or Christopher Wren. Reasons for each, as pointed arches, spires. Comparison with banks and libraries. Names of each part of the church, as nave, transcept. Symbolism in the church building. Explanation of what a symbol is and listing of symbols on the altar, pulpit, windows, exterior.

Ownership of the church by the group. Our pride, participation, responsibility. Story of the Temple of Solomon, built noiselessly. Approximate cost of building, upkeep, program for the year. Source of money for church.

(2) *Church service.* Atmosphere of church auditorium—perfect quiet, each worshiper having a moment of quiet prayer upon entering the pew, then listening to the organ. Atmosphere of Sunday school—orderly, serious, studious. Work of pupils in accomplishing this. The indignant action of Jesus when he found the Temple noisy. His opinion of your church on Sunday when he is present at our invitation.

A study of the order of service and of each part—the hymns, the invocation or call to worship, the prayer, the anthems, the offering, the sermon. Let the class bring and compare printed programs of different churches.

The pastoral prayer. Let the class list the types of things mentioned in the prayer for one service and see how the pastor tries to think of the needs of the people as a group and as individuals.

The offering. Let each pupil find out the various uses for

the money that is given and decide why the giving of it is an act of worship.

The sermon. List for several weeks the sermon topics of several pastors, and discuss how they must have considered the needs of their people when planning their sermons.

(3) *The Sabbath day.* The origin of the day. Find out why it was Saturday for the Jewish people and why it was changed to Sunday by the Christians. List the things done by Jesus on the Sabbath as found in reading 2. Transfer into terms of our own lives in some such list as: worshipping, resting, doing something for others, having a quiet visit with friends. Under these heads make a list of things good for us to do on the Sabbath day. Compare lists.

4. HYMN STUDY

For the beauty of the earth, No. 38. This may be taken either in entirety as a hymn of worship for the many blessings we have or the last stanza may be used alone as a hymn on the church. If it is used throughout, find suitable pictures to accompany it, such as Millet's *The rainbow,* Taylor's *When I consider thy heavens,* Von Bremen's *The little brother,* and *Litchfield Cathedral.*

An interesting way to develop this is to have the class make a mental picture as they hear each stanza read and tell what they saw, then introduce the picture.

5. DISCUSSION ON A PURE LIFE

Sing *Worship the Lord.* Ask in what way we can worship other than in a church service or in our own prayer. In reading 8, Jesus says, "They that worship Him must worship Him in spirit and in truth." What does this mean? Conclude that God needs lives that worship him. Most of all, he needs pure minds, clean thoughts and hands, as our class prayer says. Reading 2 tells us how only pure minds can do good work for God. Help the class to see how true it is that only the pure in heart can see God in everything. The dishonest per-

son thinks that every one is trying to cheat him, the one who tells mean things about another becomes able to see only the horrid things in others instead of the nice things.

The story is told of a man whose young daughter came to ask him if she could attend a party. It was the kind of a party she knew he did not like but she said, "Why can't I go? It won't really hurt me. I won't do anything wrong." The father leaned over, picked out of the fireplace a burned-out coal and offered it to her. She drew back. "Take it, my child," he said. "It will not burn." "No," replied the girl, "but it will blacken." Then she saw that there are many things that will blacken our minds so that we cannot see the pure and beautiful things God has all around us. Why is it worth while for us to choose the good and pure things? Have a brief prayer that we may choose to be pure, so that God may be in everything we see and think and say. Reading 14 will emphasize this.

Tell the story, *The knight of the pure heart.* If the class is rather mature, this may be followed by helping them to see the symbolism of the story. The cup is our beautiful thoughts about God. We can have it only when we keep pure as Galahad did. The deep sleep is the blindness of people to beautiful things when they have filled their minds with dirty things. The maidens in the castle are the fine, clean people these others might have been if the wrong things they thought and did had not shut out their good thoughts. The "spiritual city" where Galahad went to become king is the kind of mind we may each have if we choose beautiful, clean thoughts to live with.

6. THE KNIGHT OF THE PURE HEART[1]

A thousand years ago in the days when brave knights lived and fought to protect the weak, there was a story told among them which always filled their eyes with longing. The story

[1] The Holy Grail Legends from Tennyson's *Idylls of the King* and from the paintings by Abbey in the Boston Public Library, combined and adapted by the author.

said that the cup from which our Lord drank at the Last Supper had been kept by Joseph of Arimathea, the man who owned the tomb where Jesus lay. When he died the cup was given to his son, and through the years it was handed down in his family. But it was such a holy cup that it could be kept only by one who was pure in heart. Now the cup, which was known as the Holy Grail, was not only beautiful, cut as it was from a great sapphire and surrounded by a rosy light, but it was said that sick people who touched it were made well and sinful people good. At last the time came when the family who owned the cup were not pure but sinful and evil. Then suddenly the cup disappeared and was seen no more.

Whenever the knights heard this story, they said among themselves, "Oh, if only we might find the Holy Grail, that it might dwell among us and heal our people of their sins. Would that one might come among us who would be so pure that he might see the Holy Grail and bring it to us."

Now in these days a tiny baby lived in the great church with the women who tended the candles. His name was Galahad and though no one knew it he was a descendant of Joseph of Arimathea. One day a shining white angel appeared in the room where the baby lay. The angel carried something which was surrounded by a rosy light. When the women saw the cup held over the baby's head, they knew that he was destined to be a great and a good man. So through all the years of his boyhood they taught him the duties of a knight and at last he was old enough to leave his home in the church to be knighted. Just before he left, as was the custom, he spent one whole night alone in the big silent church. With only one candle burning, he knelt at the altar and prayed that his life might be pure and true. In the morning he dressed in his shining new armor, fastened his spurs and set off for the court of King Arthur.

Now King Arthur was a great and good king who had appeared in this country mysteriously in a phantom ship. He had gathered into his court one hundred and fifty brave knights who were to go out one by one to help and protect any citizen of his kingdom. As these men kneeled before him to become knights, they made their oath:

"To serve as model for the mighty world,
To reverence their King as if he were
Their conscience, and their conscience as their King,
To break the heathen and uphold the Christ,
To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it."

A great and beautiful hall was built for these knights by Merlin, the wise old magician of the kingdom. In it were marvelous statues and rich hangings. Because King Arthur believed that all men were equal and would not set one higher than another, Merlin built for the knights and their King a great round table, so that no man would have a better seat than another. After this they were known as the Knights of the Round Table.

However, there was in this hall one great seat in which no one had ever sat. It was a magic seat, built by Merlin for that pure knight who should some day come to find the Holy Grail. If any man who was not pure should sit in the chair he would disappear. So it came to be called "The Seat Perilous."

Now on the day when the young Galahad appeared at the King's court, the hall was filled with knights in their armor. As they stood about talking of many things, Sir Percival, one of the oldest knights, entered with his sister. Her face was shining with an unusual light and she told them of a wonderful vision she had had. She had seen the Holy Grail, the sapphire cup in its rosy cloud. As she looked about she saw the face of the new young knight, Galahad. Quickly she cut from her head the long braid of beautiful hair and fastened it about his waist for a sword-belt. Then she said to him: "Go forth, for thou shalt see what I have seen, and break through all, 'til one will crown thee king, far in the spiritual city." The knights were silent. Galahad looked into the eyes of the maiden and his own eyes grew bright as if he too had seen the vision.

At that moment King Arthur entered the room and the knights moved silently to their places at the round table. But Galahad stood alone, for the King had not yet given him his place. Suddenly the door opened and a figure wrapped in

white robes entered. The knights whispered one to another, "It is Joseph of Arimathea." The figure advanced slowly to Galahad, took his hand and led him straight to the Seat Perilous. He threw back the robes that had covered the chair for so many years and placed the young knight in it. At once the room seemed to be filled with bright light and from the window to the Seat Perilous shone a beam of brilliant rays. Down the beam of light slid the Holy Grail but the rosy light that surrounded it was all that the knights saw, except for Galahad. He saw the cup and touched it before it disappeared.

Silently the knights rose and lifted their sword hilts in the air, so that it looked like a circle of gleaming crosses. King Arthur stood to show his reverence for the pure knight, and young Sir Galahad, his face shining with a great light, said,

> "But I, Sir Arthur, saw the Holy Grail,
> I saw the Holy Grail, and heard a cry—
> 'O Galahad' and 'O Galahad, follow me.'"

At this, Percival and some of the other knights were so disappointed because they had not seen the Grail that they vowed to ride abroad for a twelvemonth and a day to seek a vision of it. The King was sad at the thought of losing his knights but he knew they must go. So after he had given them one last feast together, he mounted his horse and accompanied Sir Galahad and three other knights to the city gates.

Sir Galahad rode bravely forth on his pure white horse into the world of forests and wild beasts, of castles ruled by wicked men, and of maidens seeking protection. Everywhere he went he helped the sick and the poor and the distressed. Everywhere he went he seemed to see the Holy Grail in its rosy cloud just above him, putting strength into his arm and courage into his heart.

One day he came to the Castle of the Grail where lived the old king who had last owned the cup. Because of his sins, he and all his household had fallen into a deep sleep and could not be released until that pure knight should come. Galahad broke into the sleepy old castle. He walked alone through its great halls and tried to find the secret of the spell.

But he could not find it, so at last he had to ride away. Like any brave knight, he did not give up but kept thinking of it as he rode from place to place, day after day and month after month.

In the midst of a great forest, he came to a huge dark castle, guarded by seven knights dressed in solid black armor. When the pure young Galahad looked on them, he thought they stood for seven of the worst sins in the world. He learned that the castle was full of fair young maidens who had been captured by these knights and kept imprisoned there. Immediately he challenged them to battle and immediately the seven knights rushed at him on their seven black horses. For hours and hours the battle raged, but at last Galahad conquered them all and secured the key to the castle. He flung the heavy black door open and out came the maidens shyly thanking him for their deliverance. Galahad bowed and spoke with them, then leaped on his horse and rode away.

So on and on through the world he rode, conquering one difficulty after another. At last one day he discovered the secret of the spell. Back to the castle of the Grail he went then and released the sleeping people.

And now the twelvemonth of their vow was spent and the knights turned homeward. Sir Percival on his way met Galahad on his white horse. They were overjoyed to meet and Galahad said, "And hast thou seen the Grail, my friend?"

"Nay, Galahad," replied Percival sadly, "I never saw the Grail. In castles where there were gay banquets and beautiful maidens, I stayed for many days and forgot the Holy cup. It was a hard quest; perhaps it was not for me. Hast thou seen again the vision?"

"Aye, Sir Percival, it was ever with me, putting strength into my arm and courage into my heart."

"It is well," answered Percival, "and dost thou now return to the Round Table with me?"

"Nay, I cannot. I go to a far city, I know not where. The Grail is calling me on. Ride with me 'til I must leave."

So on they rode together until they came to a deep, dark valley, so deep and so dark that they could not see the other side. Only through the blackness they could see the beams of

a bridge that seemed to cross the valley. Galahad leaped from his horse and ran swiftly on, jumping lightly from one trestle to another. Each trestle, as his foot left it, seemed to burst into flame and disappear. Sir Percival sat motionless, straining his eyes to see the bright armor of the knight as it flashed on and on over the dark valley. At length a great cloud of brightness seemed to meet Sir Galahad. Looking intently, Sir Percival could see within the cloud the pure white walls of a city, and over the city hung the sapphire cup, the Holy Grail. In another moment, Galahad entered the gates and Percival knew that he was to be king of that pure city.

Slowly the older knight rode back to King Arthur's court. There he told all that had happened. The knights listened and said, "Galahad has great joy, because he had nothing but pure thoughts. His strength was as the strength of ten, because his heart was pure."

It is said that the Holy Grail never again appeared to men but the story has been told in castle and cottage ever since.

7. DISCUSSION

Have the class repeat together the pledge recently learned. If we are to keep pure, we will have to study what things to avoid and what things to choose for our lives. What are the sources from which the impure things come to us and how can we avoid them? Use an incident with each. Get as much as possible from the pupils.

(1) The conversation of those about us is sometimes cheap and impure. We can ask them not to use such words and stories or we can avoid their company. A boy in England, who was very popular in school and the captain of a winning team, was at a dinner given by his team when some people at the table began telling stories that were not clean. Instantly this boy said, "If another such story is told, I shall leave the room. I cannot stay in the company of such stories."

(2) Newspapers and cheap books are filled with stories about wrong. We can choose not to read certain items. It takes a strong person to leave out the murder stories and other horrid things, but followers of Jesus can do it. You remember

an old saying that we are not to blame if crows settle on our heads, but we can prevent them from building nests in our hair. We may not be able to change the papers, but we can keep them from dirtying our minds.

(3) Movies are probably the worst offenders because they mix a bad comedy with a good picture. What two things can we do? Lead a discussion on the choice of pictures suitable for children of this age, and mention one or two that have been in town recently. Some managers are trying to get clean shows and we can choose their places. Even then we need to know what the picture is about before we go. A girl was invited to a birthday party which included a show. She accepted, but two days before the party she went past the theater to see what the pictures were about. When she found out, she wrote a note to the girl declining her invitation. Some of the girls thought she was foolish and would make the hostess angry, but they found later that this girl was admired more than any other in her class because she insisted on keeping her mind clean. Tell about the little white-furred animal called the ermine who lives near marshy land. It is said that it will travel scores of miles out of its way to avoid going through the marsh and getting its coat dirty. We are to live with our minds all our lives. Shall we do that for them, too?

Try to develop a real love for the pure and beautiful, a distaste for the ugly. Tell of the boy Gareth, who wanted to become a knight and who summed up his ideals in the phrase, "Live pure, speak true, right the wrong, follow the King—else, wherefore born?" If the class really feels this deeply, it may be well for them to draw up a covenant to sign. It may read as follows:

Because I want my mind to be ready to see God's beautiful things everywhere and to make his world more beautiful, I promise to try always to avoid seeing, hearing, or saying the ugly things, and to choose to read, see, hear and say the pure, clean things. Signed.

Have a series of brief prayers by the pupils. Discuss the project on good reading described as an outside activity and plan together how it is to be carried on.

8. NOTEBOOK WORK

There are many things that might be done, but it will depend upon what is being attempted in the special studies. It is well, however, to have a brief writing on each lesson, so that the book represents the work of the year when finished. Several suggestions are made.

Illustrate the Sower parable as shown above and write one sentence for each type of people Jesus was talking about, bringing out the need of regular worship if our ground is to be good.

Make a pen-and-ink sketch of a church, and beneath it write a paragraph on "My church and I," expressing the ideals most emphasized in the discussion. Word the question in such a way, however, that the pupil expresses his own conclusions and convictions rather than feeling it necessary to adhere to what the class said.

Write on "The best way to spend the Sabbath." This may express the principles discussed, adding a list of concrete activities which are good and making the list as long as possible. Or it may be an account of one good Sunday, either a real experience or an imaginary one, told either in the first person or in the form of an original story.

The list of good books and magazines collected in the study made outside of class may become a part of the notebook.

9. WORSHIP SERVICE

It will be helpful if the class can be taken to the church auditorium for this worship. Make the service as much like the Sunday-morning worship as possible. Perhaps the church organist can be secured to play. Have the class discuss the way in which the congregation assembles and leaves, and practice the best way. Appoint a few boys for ushers and have them seat the class rather close together. Let the pupils enter in groups, becoming silent after entering the door. Suggest that each pupil bow for a word of silent prayer as soon as he is seated. At the close let them leave as in church, walking slowly in groups and conversing softly.

Have the programs typed. Pass them out for reading and discussion during the class session, so that they may be familiar with what is to be done. Learn whatever responses are unfamiliar. Collect after using and have the ushers give them out at the door of the auditorium. If it is not practical to have this service during the usual class hour, it will be quite helpful to make a special event of it and invite the parents, Sunday-school and public-school teachers and the pastors. It may then be held a couple of weeks later, and the story may be followed by a series of reports on the study of the church. This will be an excellent way of getting the adults in touch with the work of the class. If possible, it will be good to have a pupil take the leadership, using the teacher only for the story.

If the service is to be formal, it may be worked out somewhat as follows:

Prelude on organ or piano—Something dignified, brief, with melody, such as Handel's *Largo*.

Call to worship—Congregation rises as leader steps to pulpit.

Leader—It is a good thing to give thanks unto the Lord,
And to sing praises unto thy name, O most High:
To show forth thy loving-kindness in the morning,
And thy faithfulness every night.

Assembly—Serve the Lord with gladness;
Come before his presence with thanksgiving.

Leader—From the rising of the sun unto the going down of the same, the Lord's name is to be praised.

All sing the Doxology or the Gloria Patri.

Hymn—*Fairest Lord Jesus,* or
When morning gilds the skies, or
Worship the Lord in the beauty of holiness.

Scripture reading by a pupil—Choose two of the readings on purity of life and read with dignity.

Prayer by the Leader—Let this be not too long but be formed about those larger interests which we hold in common. Pray that the leaders of our nation may hold the highest ideals; that the missionaries of Christ everywhere may be strong, that our churches and homes may worship in spirit and in truth.

Hymn—*Jesus shall reign.* Just before the singing, have a pupil recite the following poem to emphasize the thought that

our Christian church is just one great church, even though we meet in small groups all over the world.

My church has but one temple,
Wide as the world is wide,
Set with a million altars,
Where a million hearts abide.

My church has no creed to bar
A single brother man,
But says, "Come thou and worship"
To every one who can.

—*E. O. G.*[2]

Sermon-story—*The Holiday of Pippa.*

Closing hymn—*O Jesus, once a Nazareth boy.*

Benediction. After the benediction the congregation will remain standing for a moment of silent prayer, until the organ begins to play.

Postlude.

THE HOLIDAY OF PIPPA

This is the story told in a famous poem by Robert Browning, one of the greatest poets of England.

The morning sun sent a ray of light into a tiny room where Pippa, a working girl of France, lay sleeping. As soon as its warm light touched her face, she wakened suddenly and sprang out of bed. She laughed happily, for this was her great day. All year Pippa worked in a silk factory, winding silk thread on spools. All year the days were just alike. There were long hours at the factory machine and at night she was so tired that she must go to bed as soon as she had her bread and milk. But this was New Year's Day, the one holiday of the year. This day might be just what she would make it. She set about her dressing with a gay heart.

She thought over what her day should be like and she said to herself, "Now if I were one of the happy ones in our town of Asolo, one day would mean nothing, for all their days are

[2] From a poem in Merrifield's *Modern Religious Poetry and Prose.*

happy. Who are the four happiest persons in Asolo? They are the rich Ottima, wife of the owner of our mill; Jules, the artist who is to be married to-day; the handsome young Luigi and his mother, who love each other so much; and the great Bishop who comes here to visit the home of his brother. If I were one of them, I should be happy every day. But to-day, I will imagine that I am Ottima and Jules and Luigi and the Bishop. I shall take a long walk past their houses and play at being each one of them."

So she dressed slowly, playing with the sunlight as it shone in the water of her wash-basin and reflected into a beautiful rainbow on the ceiling. All the time she sang, for Pippa loved to sing. Then when she was ready for her day, she started out into the spring sunshine singing happily.

In the great house where the rich and beautiful Ottima lived, Ottima and her friend Sebold were talking together. They had forgotten God and had planned to murder one whom Ottima hated. They were quite gay in their talk until, looking out of the window, they saw a little factory girl strolling by. As she stopped to look at their garden, she sang a song which said:

"The year's at the spring,
The day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven—
All's right with the world!"

When they heard the song, they were unhappy and ashamed of their sin. They saw now that their hearts had been so full of hate and wrong that they had not seen God's beautiful world, had not thought of God's care for his people, as had this pure-minded girl.

Jules and his lovely bride sat in his studio surrounded by his unfinished statues. They had just come from the wedding at the church. But Jules was not happy, for he had just learned that because he had chosen to live purely, a group of young men whom he knew had planned to play some cruel jokes on

him and his bride. He could not see what he should do, for his work was there and he could not afford to go away. Just then a factory girl passed on her holiday walk and sang a beautiful song. As he listened, the song gave him strength and courage to do the wisest thing. He packed his tools and said to his bride, "We shall go away to an island in the sea. There we can live and work in the best way and we shall be safe."

Luigi and his mother climbed the hill at sunset. They came to a little tower where they loved to sit and talk of their own country, the land of Italy. They loved each other very much but to-night they were not happy, for Luigi felt he ought to go back to his old home to fight against a tyrant king who had arisen and was oppressing his people. He knew that if he went he should never come back, and it was hard to leave his mother. As they talked, a factory girl passed on the path below. She was singing a song about the fine old kings who used to rule over the land. As she sang, Luigi suddenly saw that because he believed in the right, he must go and help to free his people. With a brave heart he bade his mother farewell and went away.

In the great house the Bishop was busy. He had come to settle the affairs of his brother who had recently died. Now he was having a talk with the head servant. He found that in the past many wrong things had been done in order to secure the money and position his brother had and that even now this man was scheming to get them for himself. The Bishop determined to have the man arrested and punished. But the clever man suggested a way by which he might divide the money with the Bishop and told him further plots. One was to capture a little factory girl named Pippa. Just then through the darkness they heard a song of a factory girl on her way home from her holiday. It was such a brave, cheerful, happy song that the Bishop was reminded of all that he and the Church stood for. He rose up and called the guard from the next room to capture this wicked man and take him to prison.

In her little room Pippa sat on her bed braiding her hair. Her one holiday for the year was over, and she said to her-

self, "Now the four happiest people in Asolo will have just such happy days to-morrow and the next day while I toil in the mill. I wish I might do something to make others happy, but I can only work at my machine. If only I could do something that would help such great people as these four. But perhaps the hymn is right. Perhaps God likes my humble work as well as the great things they can do." And she slipped into bed, singing a hymn which began

> "All service ranks the same with God—
> With God, there is no last nor first." [3]

So her holiday was over, and she never knew that because she had a pure mind and a happy heart, she had helped each of the great people and had kept for herself a safe and happy life.

10. OUTSIDE ACTIVITIES

(1) Lead the pupils in their study of the church or of the Sabbath as indicated in the discussion. If possible, take them to visit several churches in the community. This may be supplemented by consulting some library books on church architecture which may be put on reserve in the class-room. The study may well culminate in having a few pupils prepare reports which may be given either before the class or before a church group on Sunday. They should very carefully outline the report and be able to speak from these notes or, if they are quite unaccustomed to speak, may write a short paper to be read. If booklets are worked out by the class, they may be exhibited in some way at the various churches.

(2) Help the class to get in touch with all the good magazines for children and young people, including those of fiction, science, current news. Secure sample copies of some which may not be available at the library and have them on hand in the class-room for their inspection. Suggest that they save their spending money and subscribe for the one they like best, so as to have it in the home.

[3] Two quotations, one from Tennyson and one from Browning used by permission of Macmillan Co.

(3) Lead the group in evaluating a newspaper as suggested in the pupil's book, and secure for their evaluation a copy of the two or three newspapers which are committed to the principle of publishing no scandal. The New York *Times* is very wholesome.

(4) It will be a good thing to have a bulletin board on which pupils may place news items of real value. On this it may also be helpful to place announcements of wholesome entertainments or motion pictures that are really good for the pupils. This will depend entirely on the nature of the school and the community.

CHAPTER XIII

TALKING WITH GOD

Aim:

IF prayer is to be a valuable part of the pupil's religious experience, he needs to make a study of the principles involved. Both formal and spontaneous prayer are studied in this chapter. The pupils should be encouraged to start the habit of a personal morning prayer.

Suggested Plan:

1. CONVERSATION ABOUT INDIVIDUAL PRAYER.
2. READINGS ABOUT PRAYER WITH HYMN—I NEED THEE EVERY HOUR.
3. INTERPRETATION OF TENNYSON'S "MORE THINGS ARE WROUGHT BY PRAYER."
4. QUESTIONS ABOUT PRAYER.
5. NOTEBOOK WORK.
6. STORY-LESSON ON THE LORD'S PRAYER.
7. HYMN—FATHER IN HEAVEN.
8. NOTEBOOK WORK.
9. REVIEW OF ALL THE WORSHIP LESSONS.
10. WORSHIP SERVICE.
11. OUTSIDE ACTIVITIES.

Pictures:

VON UHDE—COME, LORD JESUS, BE OUR GUEST.
DANIEL PRAYING.

1. CONVERSATION ABOUT PRAYER

Review the conversation on worship and talk particularly about prayer. Does prayer really help people? The best way to find out is to discover the experience of many people. Perhaps the pupils know of instances in the lives of great men

when they have depended on prayer. The following may be used: The story and picture of Washington at Valley Forge. The quotation from Abraham Lincoln: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about seemed insufficient for the day." Dr. Grenfell once asked a Chinese general if there was anything he could do to help him. The general replied, "If you have any friends who believe in prayer, ask them to pray that wisdom may be given me for my task."

Ask if we should wait for times of emergency in our lives before we pray. Men who feel at ease in talking to God, who know they can depend upon him are those who constantly keep up their friendship with him. In a natural conversation discuss the following questions and write their answers on the board so that all may be thinking about them.

(1) What kinds of prayers should we make? Recall from the study on worship those things about which we worship. We thank God, we ask him for help and strength to do the right or for the things we need, we ask his forgiveness when we have hurt him by doing wrong, and we ask him to help others—our home, our friends, our church.

(2) When shall we pray?

At bedtime.—The pupils are old enough now to be using spontaneous prayers instead of their childish verse. Think of some of the things a bedtime prayer would include.

In the morning.—The morning prayer should be emphasized as one which will help throughout the day and the habit of having a minute for such a prayer should be made attractive and beautiful.

At table.—It is a prayer for all the family. Encourage, therefore, the custom of either having the entire family repeat one together or of taking turns, one person at each meal, the parents having a turn as well as the children. Interpret the table prayer given in the pupil's book and encourage the pupil to start the custom in his home.

During the day.—When, at school or play or home, it is difficult to do the right, God will help us if we ask him.

2. READINGS ON PRAYER

Divide the class into three groups for the first three readings, and have silent work. Let one pupil of each group tell what the incident was. Why would Jesus feel the need of prayer just before choosing his disciples? Why after several hours of healing sick and preaching to crowds? Why just before going to Jerusalem, which he knew was filled with his enemies?

Read at least two readings showing how glad God is to help his children. Readings 4, 5, 7, 8, 9 tell this. See that the meaning of each is clear to the pupils.

Close the readings by singing the hymn, *I need thee every hour*. Have a brief prayer expressing gratitude for the opportunity of prayer and asking help in remembering to pray regularly.

3. INTERPRETATION OF POEM

Interpret carefully the great poem on prayer from Lord Tennyson's great work, *The idylls of the king,* from which the story of Galahad was taken. It is given for memorization in the pupil's book.

There are three ideas in the poem that should stand out and be understood. More things are brought about by prayer than we realize; we are not using all the great powers God gave us if we do not talk with him as a friend; when we pray for each other, we are all tied into one great family.

Have the entire poem read in concert softly after the study, and suggest that it be memorized during the week.

4. QUESTIONS ABOUT PRAYER

There are in the experiences of all of us many puzzling questions about prayer. Discuss a few principles and a few concrete cases. Encourage the pupils to ask questions. Some of these puzzling questions are discussed here.

(1) If God knows what we need and really loves us, why should we ask him at all for things or for help and strength?

Would he not give them anyway? Suppose a boy needs a suit of clothes, because his old ones are quite ragged and soiled. If the boy has said nothing but seems contented, why would the father hesitate to buy them? But if he is ashamed of the old clothes and he asks his father to buy him a new suit, why would the father be glad to get them? How will he show his appreciation? He may suggest that he will help to buy them by working after school, or that he will take care of them by changing to his old clothes after school. Would the same be true about our praying for things? How?

(2) About what kind of things should we pray? Shall we pray that our picnic day be warm and sunny? Why not? Shall we pray that we receive the prize for the best essay in a contest? Why not? Use other illustrations if desired, but help them to get the principle that we will not pray selfishly for things which others may need, or which, if we receive, will deprive some one else.

Is it right to pray that we receive a high grade in arithmetic or that God help us to work a certain important problem on a test? Help them to see that if we have done our very best in preparation for the test or have studied our best all year, we can ask God for help. Suppose that a boy chose to go to the movies on the night before the test instead of studying for it, would he have a right to ask God to help him? But suppose a girl's mother had been sick and she had had to take care of the house and the children all evening so that she could not study, how would she feel about praying? Then when we have asked God to help us, we find that we are able to think more clearly than before and often the right way of solving the problem comes to us.

Tell about the praying football team from the little Kentucky college, which astonished every one by winning from Harvard and all the big teams. Just before going on the field this team always has prayer together. Do they pray that they might win? No, they pray that each player will help to make it a fair game and will be his best. They are working with God. Of course, they are strong on the field.

If a friend has hurt your feelings and you feel you cannot be his friend any longer, would you pray about that? This is a

true incident. Jack had an older friend whom he admired very much. His name was Mr. Reed. One day when they were both in a large group of people, Mr. Reed spoke very harshly to him because he thought Jack had done something wrong. Jack knew that his friend was mistaken, but he was deeply hurt that Mr. Reed should misjudge him and should speak so harshly before others without allowing him to explain. He felt he could never again think of him as a friend. That night he was so miserable about it that he prayed that God would in some way straighten it out. The very next day he received a note from Mr. Reed, saying that he had been thinking it over and discovered that he might have been wrong. He asked the boy's pardon for speaking so harshly without being sure. So Jack's prayer was answered and the friendship went on.

(3) How does God answer our prayers? Two of the illustrations given will help to answer. Others can be given. When a poor woman needs food for her children and is too sick to work, how will God probably answer her? The story, "The Lost Children" from *The children's story garden,* will serve as an example. So God helps us to think more clearly or helps others to think of things to do for us.

(4) What shall we think if we pray for something and do not get it? Suppose a boy has a chance to take a trip which he has always wanted and prays that he may be able to go, but at the last moment something happens to prevent him. Is this because God does not want him to have a good time? This is a true incident. A girl who wanted to finish her education but could not afford it was offered a chance to live with a family who would pay her expenses. She prayed about it and felt sure God would want her to finish school. Just then she was called to live with her married sister in another city and had to get a job there. She could not understand why this should happen, but a few months later she found in that city her father, who had been lost for several years and whom she had wanted to find more than anything else. Sometimes God knows that what we ask for would not be good for us and sometimes he has something better than what we ask. Have

the class read from the board the couplet from Alice Cary's *Nobility:*[1]

> "And sometimes the thing our life misses
> Counts more than the thing which it gets."

Discuss this in concrete terms.

There is another reason. What about the boy in the arithmetic test? If he prays for a high grade and does not get it, what is the reason? We must do our share of making the answer possible. Use several other experiences here or let the class suggest some.

There is still another reason. Suppose, in the story of Jack and his friend, the note had not come to Jack. What would have been the reason? God is working through people who must be ready to do his work. If the friend had not prayed, too, and had not been eager to do the right, God could not have answered the prayer, and the friendship would have been broken. We may be needed to forgive a friend, or to help a child, or to do something for mother, but we shall never know it unless we keep our own minds open toward God. The air in this room is full of music from New York and Chicago and other places but unless we have an instrument here tuned for it, we cannot get the music. We must often pray that God will show us what to do, or we may be keeping prayers from being answered. Read to the class the poem, "Out of Touch," by Ella Wheeler Wilcox.

5. NOTEBOOK WORK

It will be well to have a page on this discussion so that the pupil, in looking over the book later, may have these important truths fixed in his mind. It might best be worked out by having the pupil write his answers to a series of questions which are on the board. Be sure that each answer is begun with a complete statement, so that it is intelligible later. Take everything else off the board. It is not nearly so important that the child remember all the points as that he express spon-

[1] Used by permission of Houghton Mifflin Co.

taneously those which have most deeply impressed him during the discussion. The questions may be as follows:

Why do we need to pray?
When shall we pray?
About what kind of things is it right to pray?
What do you think about answers to prayers?

Finish the notebook work begun on the worship lessons.

6. STORY-LESSON ON THE LORD'S PRAYER

The Lord's prayer is used so often without having been interpreted that it is apt to be nothing but a jumble of meaningless phrases. It is extremely important that a careful study of it be made in connection with these lessons on prayer. In order that it may not resolve itself into a long discussion, a more unusual method is suggested which will fix it indelibly on the child's mind.

A series of seven stories is given at the close of this chapter. On the preceding week, choose seven pupils, each of whom is to read one of these from the book loaned him by the teacher, and be ready to retell it in class.[2] When ready for the lesson, write upon the board the phrase connected with the first story, have the class read it in concert, call upon the pupil to tell the story and have a brief discussion following, in order to clear up any questions and reëmphasize the meaning of the entire phrase. Begin each phrase on a new line on the board. At the close have the class read the entire prayer slowly and thoughtfully, looking at the words. This is done because so many children have misconceptions of some of the words, due to so much oral and so little visual impression.

7. HYMN STUDY

Following the study of the prayer, the class may be interested in learning to sing it as set to music on page 32 in the Orders of Worship. It should be sung softly and as a prayer.

[2] These stories appear separately in a little book entitled *Builders on Rock* which can be secured from the publisher of this volume.

8. NOTEBOOK WORK

If there is time for notebook work, ask each pupil to choose the phrase which he liked best or which had most new meaning for him. Have him write it at the top of the page and in a few sentences write what it now means to him.

9. REVIEW

Have a brief oral review of whatever type is most helpful. Let it cover the entire theme of worship, on which four weeks have been spent. Have the poem by Tennyson recited by one or two and by the class in concert. Review other memory work, such as the Beatitudes and the Builders.

10. WORSHIP SERVICE

Plan a worship service which will include the hymn, quotations, and memory work of the theme. If desired, some of the reports on the project on the church or the Sabbath may be made during this service. Interpret briefly the pictures by Von Uhde, "Come, Lord Jesus, be our guest," and that of "Daniel Praying." In the first the artist is showing us how even the poorest family may feel that Jesus is with them when they pray to him. The story of Daniel, who would rather suffer than to lose his daily moments with God, or the well-known incident from *Tom Brown at Rugby* may be used.

11. OUTSIDE ACTIVITIES

Continue the projects begun on the study of the church or of the Sabbath.

Let the class plan a worship service containing much of the hymn and memory material they have learned this year and go in a group to some institution or some shut-in to give the service. The service may include also the retelling of the story and a series of spontaneous prayers.

WHEN WE PRAY

A Series of Stories Interpreting the Lord's Prayer

Story I

OUR FATHER

The girls in Miss Miller's room were excited over the new girl who had come but none of them had spoken to her. At recess they stood together under the big tree and talked about it.

"I know who her father is," said Bessie. "He's a Chinese laundryman. My father told me that a Chinaman had rented a place on Adams Street and was going to move here."

"I hope Miss Miller doesn't expect us to be friends with her," remarked Helen with a determined shake of her head. "I wouldn't make friends with a Chinese for anything."

"No, you never can tell how clean they are," agreed Ruth, looking down at her own dainty dress. "We might get a disease or something. They look so queer."

"She does look queer in her plain high-collared dress and her straight black hair," said another girl. "Her eyes are so solemn. I wonder if she ever laughs."

"They say the Chinese eat very queer things," said another.

And when each girl had told all she knew about the Chinese, they considered the whole matter settled and went back to their game.

The next day at recess, Miss Miller brought the little Chinese girl to where they were playing. "We shall call Lucile by her American name," she said, smiling. "I am sure you girls will be glad to have her play with you." She left Lucile and went back to the building. She did not seem to notice that the girls had not replied nor moved toward the stranger. They invited her to play, for they were too well-bred to be outwardly rude, and Lucile played until the end of recess.

Once, during a pause in the fun, Lucile's solemn black eyes brightened as she said timidly, "In other city we have good game. Shall I show?" But the girls cried hastily, "Oh, let's play this again," and the games went on.

The next day the girls were glad to see that Lucile did not come down for recess. "I saw her ask the teacher if she could stay in and practice her reading," said Ruth.

"We really should be nice to her, I suppose," said Bessie. "My mother said she thought it was a good thing not to get too friendly, though. You never can tell what she would do. She might speak to us on the street, and wouldn't we feel queer?"

"Well, I'm glad she didn't come," said Helen. "I certainly don't want her in our games."

The days went on, and Lucile with her plain dress and solemn dark eyes grew more and more silent and stayed in almost every recess. Sometimes Miss Miller took a walk with her and once she spoke to the girls about making friends but she found them so decided that she knew it was of no use.

One day at recess the principal came to Helen as she was playing with the girls. "Will you take this book to your room and put it on Miss Miller's desk?" she asked. "She wants it after recess and I cannot find her."

Helen hurried to the room, put the book on the desk, and started out. Suddenly she stopped. Lucile was standing at one side of the room, looking earnestly at the big picture that hung there. Helen knew without looking that it was the picture of the Indian sitting erect on his horse, with his face and his hands turned toward the sky as he prayed to the Great Spirit. She looked instead at Lucile's face. The girl had been crying but now she was smiling as she looked at the picture. She was saying something softly to herself. Helen leaned forward to listen.

"Our Father, who art in Heaven," the Chinese girl was saying. "Our Father—yours and mine and—theirs, too."

Suddenly Helen was ashamed; more ashamed than she had ever been in her life. Of course, God was Lucile's father and he must feel very badly about the way his other children had treated her. She ran over to Lucile and put one arm about her shoulder. "Your Father and mine, Lucile," she said softly. "Will you come down and play with us?"

Story II

HALLOWED BE THY NAME

Don was a good baseball player whom the boys all liked to have at the bat. He had lived in their town only a few months but already he was a leader in all their games. He was made captain of the Black Hawk team and now they were playing against the teams from other neighborhoods.

One spring day the boys could scarcely wait until school was dismissed, for the Black Hawks had challenged the Pirates to a game. The Pirates came from another part of town and had a reputation for being fast players. Don had put the Black Hawks through a stiff practice every night for two weeks.

When the teams were lined up, Don introduced them to the umpire. He was a real athlete from the state university and the boys were glad that he happened to be visiting at Don's house. In a few minutes the signal was given and the game began. The Black Hawks saw at once that the Pirates were good players but that they used rough talk. Suddenly as Don came to bat one of the Pirates shouted something at another, using the name of God. Instantly Don swung toward him.

"You cannot use His name in that way on this field," he said sharply.

"Oh, listen," laughed the boy. "You must be a good little child."

"It makes no difference what I am," replied Don, his eyes flashing. "He is a special friend of mine and I will not have His name used in that way in my presence."

The boys of both teams were silent before this unusual feeling on Don's part, but Don picked up his bat and the game went on. It was a good game, for the teams were closely matched. In a few minutes Don was at third base and every base was full. The batter struck a foul and swung on his heel. He shouted out in anger and again he used the name of God. Instantly every one who heard it glanced at Don. Don looked straight at the boy for an instant, left his base, picked

up his glove from the ground nearby and walked off the field without a word.

The two teams gathered about the batter to discuss it. The Black Hawks were so astonished at having their captain walk out in the middle of a game that they said nothing. The Pirates had plenty to say. "He's a poor sport," they agreed.

Just then the umpire walked over to the group. "It does make him look like a poor sport, doesn't it?" he said sympathetically. The boys were silent, knowing that this man was a friend of Don's and yet confident of his judgment as an athletic man. But the umpire went on, "If his mother had been standing here, you would not have insulted her. I suppose you do not know that to some people God is as real a friend as their mother. They think that a fellow who doesn't recognize all that God has done for them is a poor sport." The boys moved a bit uneasily, and the umpire went on in a lighter tone.

"Of course, Don really has a very good reason for feeling so strongly about it. I'm sure he would not mind if I tell you. A few years ago his father went to a big city to work. He became ill and was taken to a hospital and so became lost to his family. For months after he was dismissed from the hospital he searched for his family, who had come to the city to find him. For months they searched for him. Every night he prayed that God would help him find his wife and two boys, and every night Don's mother and her two boys prayed together that God would bring the father back. At last one day they met in a most unusual way. At last the family was together again and could move here to make their home."

The boys looked sympathetic. "You can imagine that they were all very happy to be together again," said the umpire. "Just this morning, as the three of them prayed together at the breakfast table, Don's father looked at me and said, 'God has been very good to us. His name will always be held sacred in our hearts.'" The umpire paused, but the boys were all looking at the ground and no one spoke. "So perhaps," added the umpire slowly, "you can forgive Don if he seems unsportsmanlike. He would not want you to think that of him."

The captain of the Pirates looked at the Black Hawks. "The game is postponed until to-morrow night," he said. Then he turned to the umpire. "Tell Don we will honor that name, too," he said.

Story III

THY KINGDOM COME

The trouble among the boys in Miss Myers' room had begun over the Armistice Day parade. Before that they had been good enough friends. But there was a contest among the public school buildings as to which should have the finest-looking or the cleverest formation in the parade which was to march through the down-town district.

One of the girls had suggested a very clever idea and instantly each pupil had begun planning the costume and the part he should have. All the historical characters of America were to be there and there was sharp bidding for the places of Washington and Lincoln and Roosevelt. Half a dozen of the boys in the room had come from Europe, but they were as enthusiastic and patriotic as any one. At last the discussion grew so warm that the teacher said she would have to assign the parts.

Now Harold Buchanan had set his heart on taking the part of Lincoln and because he was descended from a famous family, he was rather sure that she would choose him. He began to boast to the other boys what he would wear. When the parts were announced he was greatly surprised to learn that Carlos was to be Lincoln. "Carlos is so tall and slender and dark that he will be the best person for Lincoln," said Miss Myers.

Any one could see by looking at Carlos that he was very happy to have the part of the great American, but he said nothing. Harold was angry, especially since he had said so much to the boys about what he would do. He began talking against Carlos now, saying that he thought a boy not born in America had no right to take such a part. He did not even see that Carlos loved Lincoln so much that he was reading a big book about his life. He talked so much and said such

horrid things that the boys began taking sides. All the European boys in the room took Carlos' side and all the Americans except one stood for Harold. Howard would not take sides at first but later he said that he didn't know why Carlos should not be chosen for Lincoln.

From that time until the day of the parade there was bitter quarreling. Both sides were angry and both would have liked to fight, but they dared not, for they knew that if they did they might be taken out of the parade altogether. They had to content themselves with calling each other traitors and cowards. The American boys told Howard that he was certainly no patriot but he replied that he had become a patriot of something bigger than America which made him a better patriot than before. They asked what he meant but he would not explain.

By the time the parade was almost over and the boys were hot and tired, Harold was angrier than ever. Just as they reached the last block he made an insulting remark to Carlos and the boy retorted with another. Before any one knew what it was all about, there was a fight. The boys gathered in two crowds, shouting and jeering at each other. When the fight was over, both were angrier than ever because of their torn costumes. As Carlos and his friends went home, Howard left the group and went with him. The American boys hooted at him but he paid no attention.

"They're mad, though," said one of the boys to Harold. "We're going to have trouble with them to-morrow. We've started something that will be hard to stop."

"Let them try to make trouble," replied Harold threateningly. "We're stronger than they and we can beat them up."

The next morning Harold's crowd arrived just at school time and went up to their room. They were not just sure what would happen. As they entered Carlos stepped over to Harold and said pleasantly, "Yesterday I found your neckerchief, so I am returning it. It had a bad tear in it, and I got my mother to mend it for you."

Harold was too astonished to say anything but as soon as school began, he and his friends saw that something had happened to the other boys. The European boys lost no oppor-

tunity during the morning to show kindness to the American boys, who looked more and more mystified.

At noon Miss Myers dismissed only the girls. When she returned to the boys, she said, "It has come to me that at the close of the parade yesterday there was a disgraceful affair. Since you were representing your school, the school is under obligation to sift the trouble and punish the offenders. One boy has come to me, however, with a suggestion and I have given him permission to speak before we go further into it."

Carlos rose and went to the front. "I want to say that Howard has told us about a kingdom that we have decided to join. It is the Kingdom of God that Jesus talked about. Howard says that it is bigger than America, that it has room for all people. It gives us very hard things to do. We have to kill the hate in our hearts and put love and kindness in its place, but Howard says that Jesus believed that it would make the whole world into one great Kingdom if each one would do that. So we have begun. We shall not carry on the bad feeling of yesterday but shall do all we can to make good feeling grow in its place."

He sat down, and every one looked at Harold. It was two or three minutes before Harold replied, but at last he rose. "I can speak only for myself," he said slowly, "but you can count on me to help. I go to church, but I never knew before that this was what Jesus meant when he said, 'Thy kingdom come, thy will be done, on earth.' I think it would be a good idea if all the boys who want to help on this would rise, so we would know whom to count on."

And when the boys stood unanimously, Miss Myers said simply, "You may pass quietly out. You are dismissed."

Story IV

OUR DAILY BREAD

Carol and Marie belonged to the same Sunday School class. They were a busy class, always doing something for the missionaries or the settlement house or the church. Usually they earned money by selling home-made candy at the church

suppers or by giving an evening of plays, but just now there had come an urgent appeal from the day nursery for money enough to buy one more crib. Miss Evans, their teacher, had said to them, "We have no money in our treasury, girls, but if each girl would give twenty-five cents, it would be enough. You all have your spending money. I wonder if you will each give that much this time, so that the nursery will not have to wait until we can do something together. How many of you will do that?"

Every girl but Marie had raised her hand. Marie looked embarrassed but said nothing. After Sunday School the girls walked down the street talking. One said, "I think that was the best way to get this money in a hurry. I have the money saved, too."

"So have I," said Carol. "Did you know that I was taking care of Mrs. Parker's children two days a week after school? Mother thinks it is good experience for me and I surely like to have the money for extra things." Just then Carol discovered that she had lost one glove, so she excused herself and hurried back.

As she entered the class-room, she was surprised to see some one sitting at the table with her head in her arms. It was Marie. Carol could hear her crying softly. She guessed at once why Marie felt so badly. She went over and put her arm around her shoulder. "Don't cry, Marie," she said comfortingly. "I know you have four other little children at your house and your daddy is sick. I am going to pay your share with some money I earned and none of the girls will know about it."

Marie put her hand in Carol's to show her appreciation but she went on crying. "Is there anything else wrong?" asked Carol, sympathetically. At last Marie told her. "It isn't just this money," she said, "but we don't have enough to buy the food for the children. Mother has paid the rent and we have coal for the winter but there isn't enough for the food. If only I could get some work to do after school it would help, but I've tried and tried and there isn't much in a town like this for a girl of my age. I've prayed and prayed about it. Sometimes I just say that part of Jesus' prayer, 'Give us this day

our daily bread,' but I don't see how God is going to help us."

"We ought to tell the church," said Carol quickly. "They would help."

"No," said Marie. "My father won't take that kind of help just now."

"Never mind," said Carol finally, "God will find some way to help."

Marie felt comforted, and the girls parted. Carol did a great deal of thinking. God would surely find some way of helping Marie. It was true that there weren't many ways for a girl of her age to earn. Perhaps there would be another woman whose children needed care after school. She thought of all the neighbors but there wasn't one. It was an hour later that the idea came to her. When she thought it over, she went at once to Mrs. Parker.

"Marie is a very trustworthy girl," she explained. "She knows much more about children than I and she needs the money. She doesn't know I was helping you. Won't you let me tell her that you want to see her? Then if you like her, you may take her."

Mrs. Parker agreed. "It is very sweet of you to help your friend," she said. "Oh, no," said Carol. "We all have to help see that every one gets his daily bread." Mrs. Parker did not understand but she asked no questions.

In the days that followed Carol was glad to see Marie's new happiness. Once she asked Marie about the children and Marie said, "Oh, I'm so glad this work came to me. I think God sent it. We have enough for the children now."

One Sunday several weeks later, Marie came to Carol with a glowing face. "I have just found out how I got my work with Mrs. Parker," she said. "I have been thanking God for answering my prayer and now I need to thank you, too."

"Oh, no," smiled Carol, "I did nothing. It was God, but he just reminded me that he couldn't pass the bread around by himself."

Story V

FORGIVE US OUR TRESPASSES

Dick was very angry at Charles, so angry that he wished he might never see him again. Charles had been his very best friend but now they could never be friends. Dick was a stamp collector. He was very proud of the book in which he had so carefully and neatly mounted his stamps. He had some rare ones, too. Last week Charles had decided to begin collecting and Dick had loaned him the precious book so that he might make a list of those he wanted to secure. When Charles returned the book, he came with an apology.

"One of your stamps is lost, Dick," he announced. "It came loose from the mounting, and I put it on the table until I could get some mucilage, but when I came in after school with the mucilage, it was gone. We have looked everywhere. I'm so sorry. I'm going to try to get one like it for you."

When Dick looked to see which stamp it was, he found it was one he had prized most. He knew it was almost impossible to get another like it. He felt very angry. "It was careless of you to put it on the table," he said sharply. "I'll never trust you with anything again." He could see that Charles was deeply hurt, but he said nothing. Turning away, he left the room without a word.

Two weeks later Dick had an invitation to spend a few days with his favorite uncle, who had just returned from Europe. Dick knew that he would have interesting things to tell and show, so he could scarcely wait until the train could make the short trip to the city where Uncle John lived.

Dick was having a wonderful time. One afternoon he stood by the big table in the library, looking over a book of rare pictures which his uncle had shown him with pride. He knew that they were not only expensive but that there were very few copies to be had. One picture interested him especially. He sat looking at it for several minutes. Then he lifted the corner of the page to turn it but the button on his coat sleeve caught the page and before he knew it the page was torn to the edge of the picture.

Dick was startled and dismayed. It did not seem possible

that it could have happened, that he could have torn this valuable book. He knew how his uncle would feel and it seemed to him that he could not bear to tell him. He could ask forgiveness but that would not restore the page. Perhaps his uncle would not forgive him and then he could not visit him again. He was thoroughly unhappy. At last he decided to write a note explaining how it had happened and leave it on the book, lying open at the torn page so that his uncle would see it when he came in.

Dick did not see his uncle until dinner and then he could not speak to him, for there were guests. He watched his uncle's face to see if he could tell how he felt. He was sure that Uncle John was more quiet and solemn than usual. Dick was quite miserable.

When the guests were gone, Dick went to the library. Uncle John was sitting by the fireplace, looking into the fire. He did not glance up when the boy entered. "I'm terribly sorry," said Dick timidly. "I know exactly how you feel because one of my best stamps got destroyed in the same way and by my very best friend. Can you forgive me?"

Uncle John smiled a little. "And did you forgive your friend?" he asked.

"No," said the boy, feeling ashamed. "If he felt like I do, I wish I had. Will you forgive me?"

"Yes," said his uncle quietly. "I am just asking God tonight to forgive me for repeating an untrue story about a business friend. I did not know it was untrue, but it may have harmed him. You see, I could not ask God to forgive me unless I was willing to forgive you, could I? Our world is made so that we must all forgive each other if we are to feel right when we think of God."

Dick was silent for a moment, feeling very thankful. Then he spoke. "Can you give me a sheet of letter paper, Uncle John? I have to write a letter to a boy friend."

Story VI

LEAD US NOT INTO TEMPTATION

Katherine was discouraged. She had decided several months ago that she must learn to control her temper. She had tried hard but now she had to confess that she had failed. One day when she had been reading in her Bible, she had come to the verse where Jesus said, "If ye ask anything in my name, ye shall receive it." After that she had prayed every night that in the morning when she woke, her temper would be gone. Surely God could take it away from her so that she could live without having so much trouble with those about her. But to-day she had lost control again and had said some very mean things to her best friend. She was so discouraged that she felt she must talk to some one. She telephoned Miss Blair, her Sunday School teacher, and was invited to go to her home that very evening.

"Miss Blair," she said as soon as they were seated, "I don't believe God answers prayers. He doesn't help a bit."

Miss Blair smiled. "We are often puzzled, Katherine. What is the trouble?"

Katherine told her all about it and they had a long talk. "Every one who has talked much with God is sure that he is anxious to help us and to give us whatever we need," said Miss Blair. "But you see, God wants us to grow strong and so we need to work to get any gift. A mother may love her baby very much but she cannot make him learn to walk if he will not use his legs. Perhaps you have not been determined enough or have not done your share of the work."

They talked it all over then and Katherine decided to start each morning with an earnest prayer for strength and to keep a record of her victories by setting down each night in a little book the words, "won all day" or "lost once." She would try for two weeks to keep each day a victorious one, so that she might show the record to Miss Blair with pride. As she left, Miss Blair said, "You know, Katherine, we often say, 'Lead us not into temptation, but deliver us from evil.' That means that on a particularly hard day, we shall be helping God to

keep us out of the places that we know will be too much for us."

Katherine laughed. "I will try to do that," she said and went away with new courage in her heart.

The days went by and Katherine found great joy in her struggle. She enjoyed the sense of strength and friendship with God which her morning prayer gave her. She was happy when she could record a victorious day in her book. She was especially glad for the way her little sister came to her for help with her lessons, now that she was learning to be patient with her. So the two weeks passed and the last day came.

Somehow this last day was the hardest of all. Everything seemed to go wrong. She woke late and had to hurry so much that she felt cross. Her little sister annoyed her at breakfast. She could only conquer by shutting her lips tightly. The day went wrong at school, too. She could not understand the new lesson in arithmetic, she got a lower grade than usual in spelling, and the teacher seemed unreasonable. When school was dismissed for the afternoon, she felt cross all over. Some of the girls came to her and said, "Oh, Katherine, don't you want to go for a walk with us? It's so pretty out that we're all going together."

That would be just the thing to get her into a good humor again, she thought. She would have a good time and forget the hard day. Just then she saw Sarah in the crowd. If there was one girl she simply could not agree with, it was Sarah. Sarah was always saying the most annoying things and she always made Katherine angry. Going with the girls when she felt like this would be the worst thing she could do. The words Miss Blair had quoted went through her mind. "Lead us not into temptation, but deliver us from evil."

She shook her head. "I think I'd better not go to-day, girls. Thanks for asking me," and she hurried away. All the way home she said it to herself, "Lead us not into temptation—deliver us from evil." When she reached home she had a plan. She found the funniest book that her little sister owned. She sat on the floor with the little girl and told her all the funny stories and explained the pictures. By the time mother was ready to have the supper table set, they were both laughing

hard and Katherine felt merrier than she had for many days.

That evening she took her book over to Miss Blair. It was a pretty good record and Miss Blair was pleased. "I'm sure it took some real battles, but they have made you strong," she said.

"Yes," said Katherine. "It took all my strength to-day to help Him deliver me from evil."

Story VII

THINE IS THE GLORY

Frank was proud of what he had accomplished. He had a right to be proud, he thought, for he did not know of a boy his age who had such an important position as his. He had graduated just last year from High School with a prize for the best essay on a scientific subject. Ever since he had been a small boy, he had read every scientific book and magazine he could find, so it was not a difficult matter to take honors in science in High School. Then he had been offered this splendid position in the city and in his few months there he had been more successful than he had dared to hope. Last week he had made a suggestion that had resulted in an important new mixture in the laboratory. This had evidently attracted the attention of Mr. Rogers, the president of the firm, for he had just received an invitation to have dinner with his employer.

Frank admired Mr. Rogers tremendously. He was a truly great man. He had risen rather rapidly to the heights of his scientific profession, for he was still young. Frank felt greatly honored to think of being his guest at dinner and he told all the men who worked in his department. He thought they were not so friendly about it as he had expected but looked at him rather questioningly. Still, he felt more and more proud to think he had merited such an invitation in so short a time.

At last the evening came and Frank was waiting at the hotel. They were taken to a table in a quiet corner. At first their conversation was general, then Mr. Rogers asked a few ques-

tions about the boy's work and interests. Frank was glad to tell him about the honors at High School and about all the books and magazines he was reading now. "I intend to go to the top of the profession," he said. "I'm sure I can, for my professor said that I had real talent."

They were interrupted just then by a man who drew Mr. Rogers aside for a few minutes of conference. Frank recognized him as the leading scientific man in the field in which Mr. Rogers was working. He seemed to be asking the president's advice. Mr. Rogers must feel pretty good, thought Frank, to have such a man ask for his advice. When his host had returned, Frank asked, "Doesn't it make you feel pretty good to think you have made such a success of your life?"

Mr. Rogers smiled. "Before I answer you, let me ask you a few questions. I gather from what you have told me that you had a great deal of time for reading and study. You did not have to work your way through school?"

"No, my Dad took care of that. He wanted me to get into some work where I would be successful."

"You look healthy. You must have had a good mother, too," remarked the man.

"Oh, yes, my mother is a mighty good cook," laughed the boy.

"I see. You owe a great deal to your parents," said Mr. Rogers thoughtfully. "Where did you get the books you read? Some of those scientific books are pretty expensive. I suppose you read several hundred dollars' worth every year."

"Oh, we have a very good public library at home," answered Frank. "They keep pretty well up to date on science."

"Then you owe a great deal to the city, don't you?" went on Mr. Rogers.

"You did some special work in the High School laboratory, didn't you?"

"Yes, sir. Mr. Edwards, my teacher, allowed me to stay after school often and try out new things with him."

"Is that true? Well, you owe him a great deal for your ability to fit in here, don't you?" commented Mr. Rogers. "And by the way, did you ever stop to think who made possible the forces and laws of science with which we work? We

should all be helpless if we worked in science without God's help."

The boy was silent. He had never thought of a successful professional man talking about God. The man paused a moment, then said, "In answer to your question, let me say that I have never for a moment felt that I could take any credit for what little I have been able to do. You see, by the time I was ready to do something, I owed so many debts, just as you do, that I knew I could never get them all paid. I am glad to have a chance to work some of them off. It's rather a good thing for me to feel that way, too, for it opens my eyes to a lot of chances that I fancy I should never see otherwise."

There was silence at the table for a moment. As they rose to go, the man said, "The farther you go in science, my boy, the more you will discover that the greatest men are quite ready to say with all sincerity 'For thine is the kingdom and the power and the glory.'"

CHAPTER XIV

WORKING WITH GOD

Review

Aim:

THE aim of this chapter is to develop with the pupils a new appreciation of the relation of the humblest daily task to the work of God in the world. The fact that God is limited in his achievements by the willingness of men to work with him is a challenging idea. The way in which this chapter is applied to life will depend entirely on the type of pupils in the class.

Suggested plan:

1. DISCUSSION—WORKING WITH GOD.
2. READINGS—JESUS' IDEA OF WORK.
3. WORSHIP—STORY—A POET WHO WORKED WITH GOD.
4. NOTEBOOK WORK.
5. REVIEW OF THE THEME.
6. TEST. WRITTEN AND DISCUSSED.
7. OUTSIDE ACTIVITIES.

Pictures:

COPPING—JESUS AND THE WOMAN OF SAMARIA,
JESUS AND BARTIMÆUS.

1. DISCUSSION ON WORKING WITH GOD

(1) *God dependent on us.*—Review the main ideas of the last two chapters and lead the thought of the class on to God's dreams for the world. It is God's dream that all races and nations shall live together in peace, that all people shall have enough food, that children shall be able to go to school and grow into strong, thoughtful men and women instead of having to work in factories and mines. If God is so powerful, why

has he not made these things come about? Help the children to discover that God has so created us that we are to work with him. Often he has to wait for years or hundreds of years for us to discover what God wants, to learn how to do things in the best way and to want to do them. Make this concrete by speaking of recent customs, laws, and inventions which God would like to have had long before but was patient enough to wait for, so that we would use them rightly. Help them to feel the challenge and joy of discovering what he wants done.

Read to the class for thought and appreciation the two poems given here, and discuss briefly. To help them feel the first poem, imagine some great wrong that needs to be righted. This poem might be God's answer to slaves praying for freedom or laboring children praying for a chance in the world.

GOD PRAYS [1]

These things shall be, these things shall be,
Nor help shall come from the scarlet skies
Till the people rise!
Till the people rise my arm is weak;
I cannot speak till the people speak;
When men are dumb, my voice is dumb—
I cannot come till my people come.
—*Angela Morgan.*

Some men, seeing how God works in the world, were so glad to help him that they left no names or monuments and we can think of them only as workers with God. Get a mental picture of our city as it was a hundred years ago. Perhaps it was then a plain or a forest covered with trees. Think with the poet, Edward Everett Hale, of the men who gave their lives without fame to make our homes.

NAMELESS SAINTS [2]

What was his name? I do not know his name.
I only know he heard God's voice and came,

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[2] Published by Little, Brown and Co. and used by permission.

Brought all he had across the sea
To live and work for God and me;
  Felled the ungracious oak;
    Dragged from the soil
    With horrid toil
  The thrice gnarled roots and stubborn rock;
With plenty piled the haggard mountain-side;
And at the end, without memorial, died.
No blaring trumpet sounded out his fame,
He lived,—he died,—I do not know his name.
—*Edward Everett Hale.*

If the class is sympathetic, have a brief series of prayers, expressing what they have felt of gratitude for all the men who have worked with God for our safety and happiness and asking that he help all men now to find out what needs to be done and to work gladly with him.

(2) *Doing our work well.*—We have talked often this year of the men who have done great things for God. We need to stress now the greatness of doing our common tasks well. The poem above may be used again to bring out that idea. Help the class to see that each of us may have the feeling of working with God and knowing that he is happy over our work if we do it well and cheerfully. In even the most ordinary duties of housework, of digging ditches, of factory work, we may find God working with us. Read and discuss briefly for appreciation the following poem.[3]

God's pleasure in the simplest tasks is shown in this poem by an American poet.

Yes, they whose feet upon good errands run
Are friends of God, with Michael of the sun;

. . . . . .

He is more pleased by some sweet human use
Than by learned book of the recluse;
Sweeter are comrade kindnesses to Him
Than the high harpings of the Seraphim;
More than white incense circling to the dome
Is a field well-furrowed or a nail sent home.

[3] Published by Chas. Scribner's Sons and used by permission.

More than the Hallelujahs of the choirs
Or hushed adorings at the altar fires,
Is a loaf well-kneaded or a room swept clean
With light-heart love that finds no labor mean.
—*From "The Angelus" by Edwin Markham.*[4]

If possible have this poem written on the board so that the pupils may see it as it is being discussed. Let them read it in concert. What does "human use" mean? Why would God like such things better than the books written by the men who live apart? What are "comrade kindnesses"? Why would God like these better than the songs of angels? What does the last line mean? God likes to have us worship him in the church but he wants our worship to show, too, in the work we do.

When people have this feeling of working with God, it not only makes their work happier, but they have more pride in doing every part well, even the parts that no one will ever see.

Tell the story of Phidias, the Greek sculptor, who was reproved by some one for putting so much work on one part of a figure that was so high that no one would ever see it. He replied that all work is seen by the gods. The poem, "Phidias" from Edwin Markham's collection entitled *Abraham Lincoln,* tells this story. With this story may be used the two stanzas from Longfellow's "The Builders," found in the pupil's book. Another poem with the same thought and some beautiful lines that may be read to the pupils is "Antonius Stradivarius," by George Eliot.

(3) *Making happiness as we work.*—Summarize by saying that one way of working with God is by doing our work carefully, neatly, honestly. A grocer, a street-car conductor, a mother at home, a boy or girl in school may all be working with God. Suggest that another way is by being so full of happiness that we make work-time or common things happy for others. A man who drives a transfer truck moved furniture from one house to another. When he was packing the furniture on the truck, he said, "Now, isn't this a beautiful chair? I'll take good care of that," and, when he came to the house,

[4] Published by Doubleday, Page and Co., and used by permission.

he said to the people, "Now isn't this a fine house for you? You will be so happy here. I hope you will put this chair right here." In all his work he makes others happy just to see him. There is a postman who says, "Now I know you will be glad to get this letter," or "I have a magazine full of good stories for you to-day."

Tell the story of Alice Freeman Palmer's plan for every-day happiness as she gave it to the children in the poor homes, and suggest that they try it themselves. There were three things to be done every day—see something beautiful, learn something beautiful, and do something helpful. Sometimes the beautiful thing they saw was only a dandelion in the grass or a sparrow taking a bath in the rain, but they learned to be happy over the little things of God's world.

2. READINGS—JESUS' IDEA OF WORK

Choose from the readings a few that will be helpful. Follow by reading from *By an unknown disciple* from page 19, "There had been," to page 25, "in the roadway." Omit those sentences that would be beyond the understanding of the pupils.

Choose one of the first three readings, either those on the talents or those on bringing forth good fruit and discuss carefully. Often pupils think a talent must be music, art, or something of the sort. Make it clear that it may be a talent for friendliness or for playing kindly with little children or for thoughtfulness of others.

Help the pupils to see that if we have talents and do not use them, it is quite natural that we should lose what we do have. This is not an arbitrary rule of God's, but a natural result. The tree that does not bear fruit, even if its fruit be only green leaves for shade, dies because it is not working. But the branches get their life from the main trunk and Jesus said that as long as we stay close to God and work for him, we shall find good things to do. The first psalm is an interesting study, also.

3. WORSHIP SERVICE

Prepare a brief worship service with hymns, Scripture from the readings not used, prayer by pupils or teacher. Use again the poem from "The Angelus" and any other that meant much to the class. Three hymns in the book will be good for devotional reading by the class: *Jesus, Thou divine companion,* No. 210; *O Son of Man, Thou madest known,* No. 165; *Hark, the voice of Jesus calling,* No. 211, stanza 2. This stanza was a favorite with Abraham Lincoln, and he surely found a great piece of work for God at his own door. Use as the story the following one from the life of Robert Louis Stevenson.

A POET WHO WORKED WITH GOD

Robert Louis Stevenson was the great English writer whose poems you loved so much when you were little and whose novels you will enjoy in a few years. But he became a great writer under the greatest difficulties, for he was an invalid all his life. Many of his poems tell us of his sick-a-bed days and his kind nurse. As he grew older, he had a real struggle for his life. But in the face of it all he was always so cheerful and happy that people loved to be about him.

At last the doctor advised him to go to the Samoan Islands, which lie in the Pacific Ocean and are governed by England. Only thus, said the doctor, could his life be prolonged so that he might finish the books he had determined to write. When he reached the island, he did not, as many sick men would have done, shut himself away from people and write his books. He was at once so interested in the unhappy natives that he made friends with them and planned how he could help them. He found that the English officers were cruel and unjust to them, so he reported the officers to the government and at length had them removed. He found that the prisons were so filthy that they made the prisoners sick, so he insisted that the officials have them cleaned up and of course they had to do it, for they knew he would go straight to the government about it. He allowed the natives to come to his house to tell him their

troubles. He was so devoted to them and loved them so much that they came to love him more than any one they had ever known. They made songs about him telling how kind and loving he was.

Finally he died and when the natives heard of it they mourned greatly. Then they heard that he had asked to be buried on the top of a mountain near-by. Between the village and the mountain lay a dense jungle. The natives got together and talked it over. They were eager to do something for the great "white chief," as they called him. So they began at once to cut a broad road through the jungle to the top of the mountain. They worked in great crowds, hardly stopping for rest and food. They worked day and night. In a few days they had a beautiful road cut to his grave. They put a sign by the road which read, "The Road of the Loving Heart."

So did one man, sick and suffering himself, work with God in one of the corners of God's earth.

4. NOTEBOOK WORK

At the top of the page have the pupils draw a sketch of "The Road of the Loving Heart" and write an explanatory sentence or two. Make the emphasis that Stevenson worked with God in his everyday life among the natives. Below this the pupils may copy some verse they have liked or write a prayer or a resolution about their own work.

5. REVIEW OF THE THEME

Review the work of the entire theme, chapters 6 to 14. Write on the board as the pupils recall them the ideas of what Jesus showed us we must be like to be citizens of the Kingdom of Love. They will be the same general ideas as the chapter headings, expressed in their own words. A question now and then will help the pupils to recall them all.

Turn to the Beatitudes and read them in concert. They have all been used in some lesson. Recall now the meaning of each. These are the qualities of the citizens of his kingdom.

Discuss the passage on salt, explaining that the salt used for drying fish did lose its flavor and was then used to build roads. Why did Jesus say that we who try to be citizens of the Kingdom of Love are like salt? We must be the ones who make the world good and happy. It does not take much salt to season food; a few will be able to help the whole world if only we are faithful in living these things Jesus taught about love and purity. Assign the memorizing of the Beatitudes for the week.

A singing of many of the hymns learned during this theme will also serve as a review of the main ideas. Associate pictures with many of them also.

Assign for next week a re-reading of the story of Jesus' life as found in the first chapter of the pupil's book. This will review the sequence of events needed in the next two chapters.

6. TEST

Give out typed or mimeographed pages containing about ten questions based on Chapters 6 to 14. Use notebook paper so that later it can be put into the book. Give about fifteen minutes for the answers to be written. After collecting the papers, discuss the answers at once while it is still fresh in the minds of the pupils. The questions given here are suggestive; the teacher will need to work out others adapted to the class and to the points that have been emphasized in the work.

1. Why did Jesus often say to people whom he healed, "Tell no man of this"?

2. If a girl prays that she will pass an examination, what are two reasons why she might not pass?

7. OUTSIDE ACTIVITIES

Continue the study of good clean magazines and papers. It is suggested in the pupil's book that he secure a list of ten good books for boys and girls to read. If possible, arrange with the librarian to have a reserve shelf during this week, on which are twenty-five good books for pupils of this age. Suggest that the pupils look them through, check those which they have read, and make a list of the ten they liked best. One

which should certainly be in the list is *The lost prince,* by Frances Hodgson Burnett.

Use the time before and after school for as much informal conversation with the pupils as possible on this and other subjects.

JESUS, THE HERO

CHAPTER XV

STANDING FOR THE RIGHT

Aim:

THE pupils are taken back in this chapter to the sequence study of the life of Jesus in order to appreciate the heroism of the last weeks. If they can catch the heroism of the decision of Jesus to pursue his course, no matter what the cost, the beauty of his character will stand out. Though their attention will be mainly on Jesus in the next three chapters, they can well consider briefly the situations in which they themselves need to take a stand for the right.

Suggested plan:

1. REVIEW OF THE LIFE OF JESUS.
2. STUDY OF THE OPPOSITION BY THE PHARISEES.
3. STORY—MAKING AN HEROIC DECISION.
4. STUDY OF THREE COURAGEOUS ACTS.
   GOING TO JERUSALEM, THE TRIUMPHAL ENTRY, CLEANSING THE TEMPLE.
5. PICTURE STUDY—KIRCHBACH, "CLEANSING THE TEMPLE."
6. DISCUSSION—COURAGE IN STANDING FOR THE RIGHT.
7. POEMS FOR APPRECIATION.
8. HYMN—LEAD ON, O KING ETERNAL.
9. NOTEBOOK WORK.
10. WORSHIP SERVICE. STORY—A SINGLE-HANDED FIGHT.
11. OUTSIDE ACTIVITIES.

Pictures:

COPPING—THE LOAVES AND THE FISHES.
THE SADDUCEES TRYING TO TRICK JESUS.
JESUS IN THE GRAINFIELDS.
RAPHAEL—THE TRANSFIGURATION.
TISSOT—THE TRIBUTE MONEY.

TISSOT—JESUS WALKS IN SOLOMON'S PORCH.
COPPING—CHRIST'S ENTRY INTO JERUSALEM.
KIRCHBACH—CHRIST CASTING OUT THE MONEY-CHANGERS.

Stereographs:

THRONGS AT JERUSALEM.
JERUSALEM, "BEAUTIFUL FOR SITUATION."

1. REVIEW OF THE LIFE OF JESUS

In review help the class to recall the sequence of the life of Jesus as we have studied it. There is the boyhood with its dream of service, its education and trade, its knowledge of the political situation and national hope, its great experience in the temple as the boy felt the urge to begin active service. Review carefully what they know concerning the Passover, its origin, its feast, with the recital of the story following a question by the youngest child present. The baptism under John's message and the great decisions about how he was to do the work of a Messiah. Recall the two or three years of work in which, with the disciples he had chosen, he went about throughout the country, chiefly in and around his Capernaum home. We know that many loved and believed and followed him, but we are to study to-day the growing opposition to him and find its causes and its effects on him. Close the review with a hymn or the reciting of Isa. 9:6, 7.

2. STUDY OF THE OPPOSITION

Discuss first the enemies of Jesus. In the Jewish Church there were people called Scribes who were especially trained to copy the Scriptures in those days when every book had to be written by hand. They knew every law from having copied it so many times, but they had not studied its meaning, so that when people asked them what a certain law meant, they could only quote what some of the great teachers had written. Jesus understood the laws because of his own prayerful study in trying to find out what God wanted for the people. When he taught he never quoted from the teachers, so it was said of

him, "He teaches with authority, and not as the Scribes."

The Pharisees were men who belonged to a society that was pledged to keep the laws of God strictly. They prided themselves on the fact that by keeping all these laws, they were always sure of pleasing God. Instead of making the Sabbath a day of rest, they had made so many rules that they made life hard and unhappy. One could not carry a piece of food as big as a fig to a neighbor's house, one could not carry a handkerchief. There were all sorts of unnecessary rules. They spent most of their time keeping all these rules and watching other people to criticize them if they did not. They wanted people to know that everything they did was right. Jesus saw that because they spent their time in thinking about rules instead of about God himself, they had forgotten that God loves people and is anxious to help them. They had become cold and hard. That is why they could not understand Jesus and why they hated him for breaking the rules they thought were so important and choosing to love and serve God's children instead.

A good description of the Pharisees is found in *By an unknown disciple,* page 114, beginning "It was in," to page 119. Omit the reading from "Through a man's," on 115, to "have never seen," on page 116. A clear conception of the intrigue employed by the Pharisees can be secured by reading pages 143 to 157, though it is too mature for the pupils. Show the pictures by Copping and Tissot throughout the conversation to make the incidents more vivid.

Through silent reading and through conversation bring out now the three main accusations they made against Jesus. Show how they followed him everywhere to discover things he did which they thought wrong, even standing on the porch when he went to banquets, as people did in those days, to see what he said and did.

(1) *He would not keep all their foolish rules* about the Sabbath, though he did everything to make it a day of rest and of doing good to others. He worshipped regularly in the synagogue. This taking of the wheat which was legally allowed to travelers was considered by the Pharisees as reaping but by Jesus as filling the needs of God's children.

There were other rules he would not keep. He was too busy working for God to spend whole days fasting as they did, or to take time for the ceremonies of dipping the fingers in water before the dinner.

(2) *He made friends with sinners.* In order to keep pure, the Pharisees said, "We must not have anything to do with sinners or with those outside of the church." So they would not speak to them nor walk with them nor eat at the same table. Jesus saw that if they had really loved God, they would want to help these people to know and love him, too. He went to the homes of sinners and often changed their whole lives by the fineness of his own life. But the Pharisees stood outside the house and criticized him. When he heard them, he quoted the familiar proverb about the doctor helping the sick.

(3) *He claimed to be the Son of God.* He spoke for God in forgiving the sins of unhappy people and made them want to be pure and good. He told them that God could live in them, for he said of himself, "I am doing the will of my Father. I and the Father are one." Because the Pharisees had chosen the wrong way to please God, they could not see God in any one.

Now that the class has discovered the cause of the opposition, let them find out what the enemies actually tried to do. They were so determined to stop him that they

(1) tried to get him into trouble with the church. Read the incident where they asked by what authority he did these things.

(2) tried to get him into trouble with the government. Read about the tribute money. Jesus was always too wise for them. He not only avoided their traps but reminded them of what they should know about God.

(3) tried to capture him. Read the incident of the officers who went to arrest but returned saying, "Never man so spake." He lost some followers through the hatred of the Pharisees but he also gained some.

The class will now be interested to discover what Jesus did about all this. From the readings let the pupils bring out two things. He went on with his work as he felt God wanted it done. He tried at first to show the Pharisees the truth. When he saw that they would not believe that any one else was

right, he warned the people not to follow them and so become cold toward God and his children. He told them how the Pharisees judged goodness by the outside of people, by the rules they kept, while God judges by the love and purity people have in their hearts.

This opposition, which had begun early in his work and grown steadily stronger, was only half of the crisis that now came. One day after preaching to the people, he again faced the question as to whether he would be a king. It was a real struggle for he saw that unless he agreed to their insistent demands, they would cease to follow him. Read again from the story in the first chapter to find how he decided this question and the comfort that came to him as he realized that a few of his disciples were still loyal.

3. MAKING AN HEROIC DECISION. (*See Pupil's Book:* "The Young Man with a Daring Dream," p. 10.)

4. STUDY OF THREE COURAGEOUS ACTS

The opposition of the Pharisees. Ask if many great men face opposition as Jesus did. What usually causes it? It may be the slowness with which men change their ways, the love of wrongdoing that men will fight for, or sometimes jealousy. Let the pupils tell of instances in which men have faced opposition unafraid. They may be Bible characters as Moses, Elijah, Daniel, or later heroes as Martin Luther, Joan of Arc, Savonarola, or modern men such as Roosevelt, Jacob Riis, Cornelius Vanderbilt. It would be well to get volunteers to read stories of some heroes at the library during the week and report at a later lesson.

What do you suppose gives them courage when every one has turned against them and they know that if they go on with the work they feel God gave them to do their enemies will kill them? We can read of something that gave Jesus fresh courage and see if it tells us what helped these others too.

The Transfiguration. Read one account of the Transfiguration. Help the class to see how much this helped Jesus at the time when his enemies were growing more threatening and

when the people did not understand him. What were the things that gave him new courage? One was that he was spending much time in prayer, so that God seemed very close. It made him sure that he was right. No matter what others said now, he knew that God was with him. This meant more than all the success in the world.

Another source of courage was the lives of other men who had worked with God and faced trouble bravely. When some men have made enemies by standing for the right, they have changed their positions and stood with the stronger side. These are the men we never hear of again. The heroes are the ones who stand firm and go on to the end. This is what Jesus determined to do.

How did Jesus show this? See readings 13, 14. He explained to his disciples just what would happen. They could not understand it now but he knew that when it actually happened they would remember his words.

Going to Jerusalem.

Every act that followed this realization of what was to come took great courage. The first was that he "steadfastly set his face to go to Jerusalem," or, as another writer said, "He went on before, going up to Jerusalem." Give the pupils a mental picture of this sentence. The disciples all knew the danger and Peter's love for his friend made him remonstrate. Jesus' answer shows that it was not easy to go but that his whole life was so dedicated to the work of God that he could not stop, no matter what happened. Pages 106 to 108 of *By an unknown disciple* shows Jesus' feeling that any man who came to drive out evil would suffer for it.

The Triumphal Entry.

Tell this incident somewhat in story form, so that the class may get the significance of many of the details as they would not from reading it for themselves. Find Bethany and Ephraim on the map.

Tell or have the class read from John 11:1-9, 17-45 the account of the visit of Jesus to the home of his friends in Bethany and of his restoring of life to Lazarus. He had been

grieved to find the house full of mourners, wailing and beating their breasts as was the custom of the day. To him death was not so terrible because it meant being with God, but they did not understand this. The people never forgot the wonderful thing that happened. They were sure now that Jesus was really the Messiah, or the Christ. Even the Pharisees who were present went back to Jerusalem telling about it and declaring that they believed him to be the Messiah.

This was startling news to the rulers of the Temple, for they saw what would happen at the Passover season that was close at hand. Their nation would be split and perhaps most of them would follow this new leader. They were sure it would mean the ruin of their nation. So they called a meeting of the Sanhedrin to discuss it.

Now the Sanhedrin was the highest court of the Jewish nation. Though the Romans did not allow them to sentence a criminal to death, they tried all the cases involving their religious laws and if their sentence demanded the life of the prisoner, they had to get permission from the Roman governor. There were about seventy members of this court chosen for their knowledge of Jewish law and their wisdom in judgments. The high priest, Caiaphas, was the presiding officer.

They were so excited about Jesus now that they did not think with fairness. They were prejudiced and afraid. So their decision came when Caiaphas said to them, "It is better for one man to die than for a nation to be broken. I have looked up the prophecies and I find that this year one man is to die. It is quite right, therefore, for us to plan his death." The Sanhedrin was glad to have this excuse, so they set about to plot his arrest.

When the day came to go to the Passover at Jerusalem, he took his friends and started the long journey on foot. This time he did not talk with them as had been his custom, but walked ahead, silent and thoughtful, so that those who saw him were afraid. They were sure now that he was planning to go to Jerusalem and become a king, for even those who knew him best did not understand that his kingdom was one of people's hearts and lives instead of a throne and an army. Surely now he was really going to capture the Holy City.

He saw what they were thinking, so he stopped and explained to them. Read Mark 10:32-34. Even then they thought he meant that there would be a great battle and that after three days he would conquer. So they began planning at once how they would fight with him. When he came to the throne, he would surely give them places of high honor. They even fell to disputing among themselves, as he walked ahead, who would win the highest place. Read Mark 10:35-40. The high places, he explained, would go to those who could remain faithful to God and do his work. But still they did not understand, so used were they to thinking of the Messiah as an earthly king.

So they went on toward Jerusalem, stopping at Jericho and Bethany. There the grateful sisters, Mary and Martha, made a feast for him, and Lazarus was there. Of course, great crowds gathered, standing outside, as was the custom, to see the wonderful guest.

The next day he planned to go to Jerusalem. It was a daring thing to do. The city would be crowded already with people come to the feast. He knew that if he entered quietly, as was his custom, the rulers would be watching for him and would arrest him at once. If he could have a few more hours with the people, they might see that this Kingdom of God is a kingdom of love, not of war and hatred. He wanted to leave no stone unturned in his efforts to bring the people into the Kingdom of God. So he chose a way that he thought would make this clear to them.

In the Scriptures, which they read so carefully, the Messiah was often described. One writer had said, "He will come riding upon an ass." Now in those days a king rode to another city on a horse if he went to make war, but on an ass if he went on a peaceful errand. That was the prophet's way of saying that the Messiah would be a king of peace, not of war. So Jesus planned to enter in this way, knowing that the people would think of these words and understand him at last. They would be so eager to hear him that the temple rulers would not dare to take him just then.

He sent his disciples into a village to get the ass from a friend with whom he had talked it over. Tell or have read the

story of the entrance into the city, of the recognition by the crowd of Jesus as a king of peace, and of the annoyance of the Pharisees. When the day was over, Jesus took his friends and returned to Bethany to rest until morning, for the city was full.

Show the picture by Copping, and perhaps the familiar one by Plockhorst. Ask what Jesus meant when he said the stones would cry out. It was time for the whole world to know that he was the Son of God.

The Cleansing of the Temple.

Help the class to appreciate that when he returned to the city the next day, he did something even more daring. With the eyes of the rulers always on him, it took a great deal of courage to stand for the right.

In order to make the incident clear, ask for the meaning of the customs involved. The changing of money was necessary for the pilgrims who came from other provinces, that they might have Judean coin with which to pay their Temple tax and buy the lamb for the Passover feast and the doves for sacrifice. The animals for either use were killed in the Temple by the priests, so it was advantageous to sell them nearby. However, the real reason why they were in the Temple was that the high priest rented the booths to them and used the money for himself; in fact, he was getting rich from their rents. This had been started by Annas, the father of Caiaphas, who was now an old man. He had been put out of office for dishonesty but his son was much like him, so Annas really ruled still through his son.

The class will recall the method of Oriental bargaining, and will understand that this method would indeed be very noisy. In bargaining and in making change, the merchants found it very easy to cheat the poor people. They were indeed making the Temple a place for noise and dishonesty, so it is no wonder that any one who truly loved God would be horrified.

Read the incident from the Bible.

5. PICTURE STUDY

Kirchbach—Christ Casting out the Money-changers. This is a fascinating picture to study. Read the interpretation by Dr. Bailey. If possible each child should have a picture in his hands. A sufficient number of Perry two-cent copies should be secured some time before. Later the pupils may mount them in their notebooks.

Ask what kind of a building the temple is. What does it suggest to you about the strength of the Church and the group of Church leaders against whom this one man is standing. Could one man alone overthrow the bad practices that have crept into an institution as strong and old as this?

Note how Jesus is standing. Can you tell from his pose whether he is afraid of this great power? You can almost see his eyes flashing with indignation as he commands these men to be gone. This picture does not show that he did these things with his hands. He was alone, an ordinary citizen in appearance. What made the men obey him and shrink away in fear? It is a case, perhaps, where right was so clearly right that wrong could not stand against its accusations.

Look now at the people. At one side is the man with his wife and child, holding the table and scroll and waiting to see if it will be safe to go back. There by the pillar some of the Pharisees are saying to each other, "By what authority does he say these things?" There are men with broken crates and spilled baskets, some wanting to go back and others too much afraid. Note each group. They are all driven from their places by this stranger who commanded them with such force.

Study now the group beside Jesus. Perhaps there are one or two disciples in the background. Those nearest Jesus do not seem at all afraid. Who are they? Perhaps the artist meant to suggest that these are the poor people who were being cheated and who now see in Jesus a protector.

But we must think whether he has chosen wisely. The people he protects are the helpless ones; those whom he has angered have the power of the whole nation behind them.

6. DISCUSSION

The class should decide whether they think Jesus had the right to do what he did. Think of a number of modern parallels. Imagine a situation in which one man would attempt by himself to stop a thing that is wrong—enter a bad movie and order the people to leave or demand that the manager stop the picture, or see a bully fighting a little child and pull him away. When would it be right to do such a thing and when wrong?

Help the class to come to some conclusions that are principles. There are often wiser ways. One should appeal to the law in some cases; in other situations one may be able to do more by winning other people to his view and making the united appeal of public opinion; again one may be able to convince the person of the wrong he is doing and get him to stop of his own desire. Had Jesus done all these things? Now he must take his stand, because it was the only way left. Sometimes that must be done to-day either because other ways may have been tried or because it is an emergency that must be handled at once. It takes a great deal of courage to do it.

A business man knew that the officials of his city were dishonest. He tried every means to persuade them to be honest but they ignored him. At last he had newspapers publish an account of all the wrong they were doing. He signed his own name to it, for he knew that people would believe him. The city was so aroused that it forced the officials to stop their wrong, but of course the man had made enemies of these wrongdoers. They brought him much suffering by trying in every way to hurt his reputation.[1] As Jesus said, any man who stands for the right may have to suffer but this does not stop brave men from doing their duty.

What are some such things that need doing? Help the class to think of such problems of the community and school life as may be within their knowledge or experience. If there has been an instance in the community where a corrupt man has been put out of office, discuss it. A frequent question in their own lives is whether they should report stealing, property

[1] Told in C. R. Brown's *Why I Believe in Religion* and used by permission.

damage, and disobedience of school or city law when they know of it.

Help the class to decide why it is right for citizens who may not seem to be involved to take a stand against such things. Each act of each citizen raises or lowers the general level of community life and every one who desires a good city must stop wrongdoing and bring about the right.

Ask for illustrations of men who have done this. Roosevelt in standing for the Monroe Doctrine, Wilson in standing for peace, and others of whom they have read may be mentioned.

Do boys and girls have opportunities to stand for the right in their school life or life among their friends? What are some of the things that happen? What should one do in each case? What two things will give one courage at such a time?

Close the discussion with a series of prayers by the pupils, closing with the class prayer given in concert.

7. POEMS FOR APPRECIATION

"Told in the Marketplace," on page 94 of *Christ in the poetry of to-day* by Crow may well be read to the pupils to help them feel the majestic power of Jesus. Some lines may be omitted with immature classes.

God send us men, No. 220, in the hymnal is good for reading and discussion. Have each stanza read separately. Does the first one mean that we are never to stand for things as they have been made in the past? How does the second suggest that you and I can help to make the right kind of laws? What kind of laws do we need? What must men or boys and girls who are working thus with God be like? Why would it be of little value to have courage unless you had, too, a "mind equipped"? Who are the most patriotic men in a country? Can each one of us be a patriot?

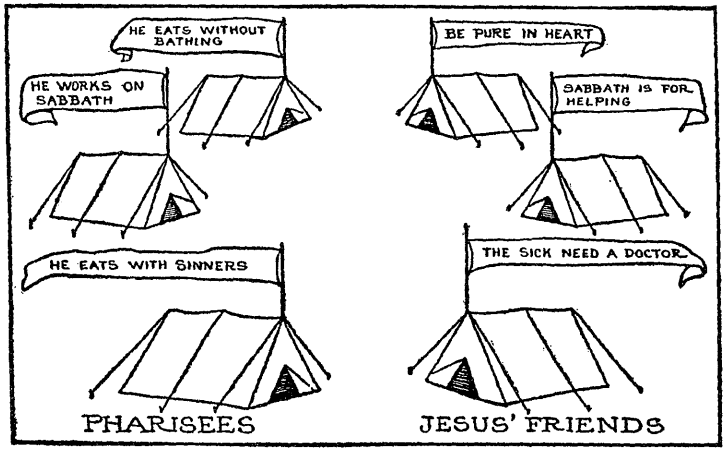
8. HYMN STUDY

Lead on, O king eternal, No. 188. This is a hymn that stirs our desires to follow such a leader as Jesus, to be as brave as he in fighting the wrong in the world. Bring out by questions

the following ideas. The hymn is especially for young people who are spending the years in preparation for a life of service to God in their homes and schools and churches. What does the second stanza tell us is the way to bring the kingdom? When we have done that, there shall be holiness in place of sin. The third stanza tells us that thinking of Jesus will give us strength to work. The reward, the crown will be the gladness of knowing that God is with us.

9. NOTEBOOK WORK

Make a simple drawing of the two camps symbolizing the



opposition between the Pharisees and Jesus. Print on the banners the legends of what they stood for, as follows:

Pharisees—He works on Sabbath. He eats with sinners. He eats without bathing.

Jesus—Sabbath is for helping. The sick need a doctor. Be pure in heart.

Write a brief explanation telling how Jesus faced his enemies and continued his work.

Mount a copy of Kirchbach's picture and write a paragraph on "Standing for the right," embracing some of the points of the discussion.

10. WORSHIP SERVICE

Plan a worship service including hymns, memory work, reports from pupils on some men who stood for the right at some cost to themselves. Tell the story of Jacob Riis as given here and close with prayer by the teacher.

A SINGLE-HANDED FIGHT

A few years ago in the city of New York there was a very unusual newspaper reporter. When he was just a boy he had come to America from Denmark. Before he could speak English, he had seen days of hunger and cold and filth in the tenement district, where whole families lived in one dark room in tall, ill-smelling tenement houses. Once he was in one of the lodging houses kept by the police board and he never forgot the terrible things that happened to him there nor the cruelty of a policeman who killed his only friend, a little black-and-tan terrier.

At last after years of discouragement and hard work, he became a newspaper reporter. Because he knew so much about the suffering and cruelty in this great city and wanted to make things better, he decided to be a preacher. But a friend with whom he talked it over said, "God needs Christian reporters as much as he needs preachers." Jacob Riis had never thought about this but he decided then and there to dedicate himself to God's work. He never went out to get news, whether it was a fire or a murder or a lecture, without praying that God would use him.

Then one day he was made a police reporter and he knew that his chance had come. Very soon he was not popular with the policemen nor with the wrongdoers of the bad districts because he made it a point to tell the truth about whatever he saw. He began to plan now to make the people in rich and comfortable parts of the city realize how dreadful it is to live in the dirty dark places in the tenements. At first he wrote and wrote and the people who read his articles laughed and said that he was looking for a sensation.

But Jacob Riis was in earnest and he was working for God,

so he did not stop. He took flashlight pictures of the rooms where people lived. This began to make the people think. Soon some Christian men discovered that they owned these houses and they were ashamed. Committees were formed to make the houses sanitary and well ventilated. At last the old houses were taken down and better ones built. The newspaper reporter had one victory.

Then he began fighting the police lodging houses. Here he made so many enemies that his work was not easy. At last he persuaded the president of the Police Board to go with him to see some of the places. Standing in one of the rooms, Jacob Riis told the president of all the cruelty he had seen there and of the murder of his little dog. The man was so convinced that he said, "I will smash these houses to-morrow."

Year after year Mr. Riis kept up his fight until at his death he had had one victory after another. He had done more than any one else to make living safe and comfortable for the poor people. It was all because he had not been afraid to stand up and fight against what he knew was wrong.

Let the pupils read together from the board the following quotation from one of the addresses of Jacob Riis:

"Let me say right here—that the whole of my manhood life has been given and what remains of it will be given, please God, to fighting the things, *all of them,* that go to debase and degrade manhood and womanhood; so I understand Christian duty. And we shall win the fight!"

II. OUTSIDE ACTIVITIES

Have a group of reserve books from the library and let the pupils read the lives of some of the martyrs who faced opposition bravely, as Jesus did. Luther, Savonarola, Joan of Arc and others may be used.

See if the pupils can find any present-day instance where a man has faced opposition or enemies in the same brave spirit. Give out the names of characters to be looked up.

CHAPTER XVI

GIVING HIS LIFE

Aim:

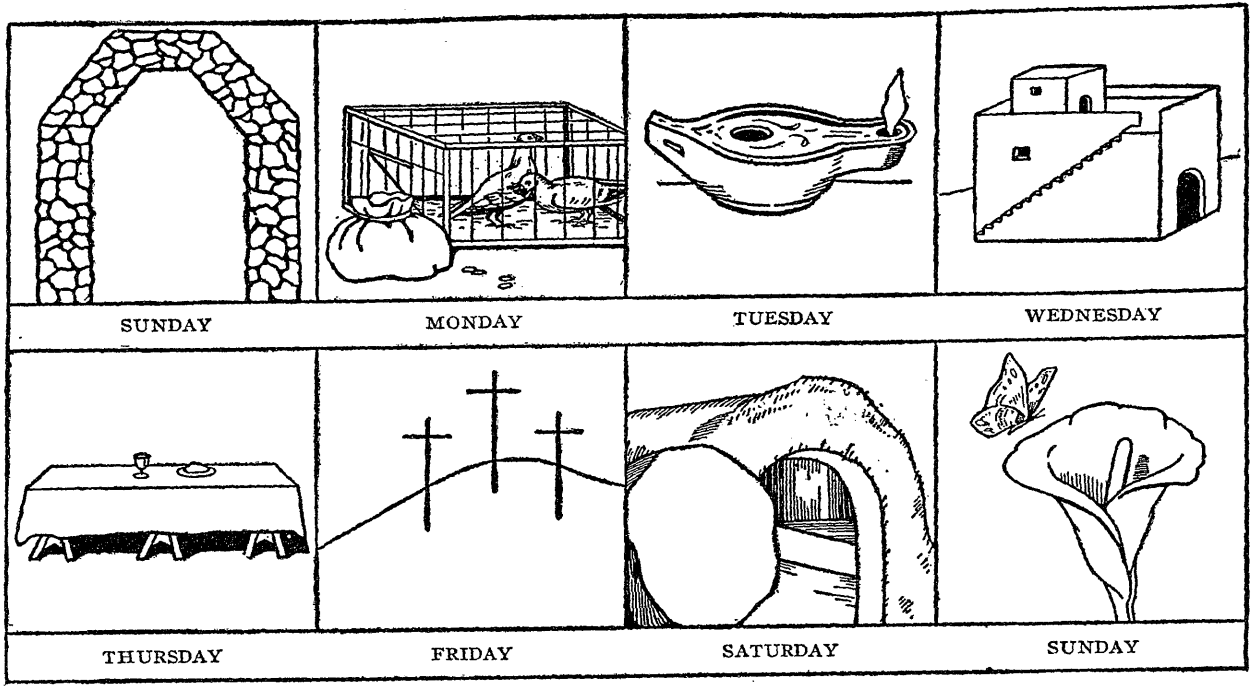
THIS chapter aims to present in a more graphic and unified way the whole story of the Last Week, with many details which add appreciation and understanding. The work is planned to cover two weeks. The teacher will use the material in a simple narrative manner developing in a natural way the feeling of awe, worship, admiration which this story always arouses. An atmosphere of worship should be present throughout the period.

Suggested plan:

1. Review of preceding chapter.
2. Study of the Last Week, the supper, and Gethsemane.
3. Picture study—Da Vinci, Hoffmann, Copping.
4. Story and study of the trial and crucifixion.
5. Picture study—Ciseri, Munkacsy and others.
6. Poems and hymns for appreciation.
7. Worship service.
8. Notebook work.
9. Outside activities.

Pictures:

Da Vinci—The last supper.
Copping—Gethsemane.
The remorse of Judas.
At the cross.
Hoffmann—Christ in Gethsemane.
Van Dyck—The arrest of Jesus.
Prell—The corruption of Judas.
Armitage—The remorse of Judas.
Harrach—The denial of Peter.


SUNDAY
MONDAY
TUESDAY
WEDNESDAY
THURSDAY
FRIDAY
SATURDAY
SUNDAY

CISERI—CHRIST AND PILATE.
MUNKACSY—THE CRUCIFIXION.
PIGHLEIN—THE ENTOMBMENT.
LINSON—GARDEN OF GETHSEMANE.

Stereographs:

ROCK-HEWN TOMB NEAR JERUSALEM.
THRONGS AT JERUSALEM FOR THE PASSOVER.
JERUSALEM, BEAUTIFUL FOR SITUATION.

1. REVIEW

Choose an interesting way to review the events in the life of Jesus as given in Chapter XV. Make it brief but be sure that the pupils have the thread of the story and the significance of the events in their minds. Help them to think of Jesus as a very real person throughout.

2. STUDY OF LAST WEEK AND LAST SUPPER

(1) *The Last Week.* It will make the Last Week vivid and real to the class if they can associate some action with each day. Though there is some disagreement among authorities on this, we have chosen the sequence most widely agreed upon. The pupils will enjoy making a poster in their notebooks as shown in the illustration accompanying this chapter. At the close of each lesson take up just those days that have been discussed in the lesson and let the poster grow from week to week. The first four days may be discussed now. The parable of the ten virgins will be studied in a later chapter but should be mentioned now. Put a list of the events of these four days on the board and leave there until notebook time. The events of the days are as follows:

Sunday—The triumphal entry. Palm Sunday.

Monday—Cleansing the Temple.

Tuesday—Teaching the people, with the Pharisees trying constantly to catch him with their questions. That day he told many stories.

Wednesday—No one knows just where he was. Some think

he must have been with his closest friends somewhere, perhaps in Bethany, teaching them many things which they would need to know when he was gone.

Thursday—The Passover feast, which was his Last Supper with them.

Friday—The trials and the crucifixion.

Saturday—In the tomb.

Sunday—Living again. Easter morning.

(2) *The bargain of Judas.* Have the class read one account of this incident and discuss it briefly. Imagine the Sanhedrin members meeting to discuss how they could possibly get this man whom they hated and then having one of his own disciples come to see them and offer to help in his capture. They paid him the few pieces of silver, as much as would buy a slave. There are some who think that Judas had followed Jesus just because he expected Jesus to be an earthly king. He wanted to become a great man in the kingdom but now he was angry and bitter, feeling that he had been fooled and would get nothing out of it after all. There are others who think that Judas was a patriot who loved his country and was anxious to have Jesus drive out the Romans and restore the kingdom. They think that he thought Jesus hesitated to take the leadership but that if he was forced into it by an arrest by the rulers, he would declare himself and the people would gather around him. At any rate, he made the bargain and watched for a time when Jesus would be alone so that he could tell the enemies.

(3) *The Passover.* Discuss the Passover in more detail than before. Perhaps the class can get a Jewish Rabbi to write a letter describing the feast, or the class may appoint a committee the previous week to visit a rabbi and ask about the custom and report on it. It may be possible to get a piece of unleavened bread to show the class. After recalling the origin of the feast and the strange manner of eating it, the following details of the meal may be brought out:

First a cup of thin wine was passed, the wine having been mixed first with water in a large bowl. Then they took a handful of bitter herbs to remind them of the bitter years of slavery they had had. They dipped these into a paste made of

dry fruits grated and moistened with vinegar, which was to remind them of the clay from which their people had made bricks in Egypt. Passing a second cup of wine, they sang a psalm. Then it was that the oldest told the others the story of the first Passover. There was another cup of wine and another hymn. At last came the actual feast,—the eating of a lamb that had been killed at the temple by the priests and roasted whole, and with it the Passover bread, a flat tasteless crust that had no yeast. This was like what their ancestors had hastily baked on the night they left Egypt. After that there was a last cup of wine and a closing hymn.

To these people it was the most solemn and wonderful time in their year, for it meant to them that God had always loved and cared for their nation.

(4) *The Last Supper and the Garden.* Have the class read one account silently, then close the Bibles and listen to the story which will bring out the significance of many of the actions.

It was Thursday, the evening of the great Feast. Jesus took the twelve disciples and went to the house of a friend with whom he had secretly made arrangements so that the rulers might not find him until after this last meal with his friends. They came to an upper room that had been made ready. As they entered, there was no servant to remove their sandals and bathe their dusty tired feet with cool water, as was the custom. A bowl of water and a towel were there, but none of the men offered to do this for the others. Perhaps they were still thinking of the kingdom they so soon expected Jesus to have and were afraid to do anything that would make them look like servants instead of leaders. Perhaps they argued among themselves in whispers as to who should do it, but Jesus seemed not to hear.

They went to their places at the long table, each lying on a couch. Jesus, their host, was at the head with Peter and John, his two best friends, nearest him. Suddenly he thought how little they really understood of what was to happen and how helpless they would be when their leader was gone. As he mixed the water with the wine he talked to them tenderly. The

meal continued. After a while Jesus rose quietly, took the towel and fastened it about his waist, carried the bowl of water to one of the couches, and began to wash their feet. Instantly they were ashamed and Peter objected but Jesus continued. He was doing this to teach them something they had not learned. "In the kingdom," he said, "the greatest ones are the ones who serve and help others, not those who are waited on. See how I myself have always served others. You must learn this, too." Then tenderly he added, "It is not your hearts that are bad. You are clean in your hearts—but not all of you." He looked at Judas so meaningfully that the traitor knew that Jesus understood what had happened. Jesus hoped now that Judas would leave the room so that he might say the last loving things to his friends, but Judas made no move to go.

When he had returned to the table and passed the bread and herbs, he could wait no longer to talk with the men. So he said, sadly, "One of you shall betray me." They were shocked and surprised. They had failed their teacher so often that no one was sure of himself, but each one said sorrowfully, "O Master, surely not I." John leaned towards Jesus with a troubled face. "Who is it, Jesus?" he asked. Jesus whispered, "It is the one with whom I am sharing my bread," and with that he dipped his bread and herbs in the paste and passed it to Judas. As he did this, he looked lovingly into his face.

To share one's bread at a table was a sign of friendship, and he was giving Judas one last chance to be his friend instead of his enemy. But Judas hardened his heart against the love of his friend. He took the bread and ate with no sign of changing his mind. Then Jesus said quietly, "Go and do what you planned." Confused, Judas rose hastily and left the room, but because Jesus had shared his bread with him, the others thought nothing of it, thinking that he had left to do some business for Jesus.

Then he began talking plainly with them. "It will be hard for you when your leader is gone," he said, "for you will be like sheep without a shepherd. For I must go away, and you cannot come with me."

"O Master," they all cried, "let us go with you anywhere, for we are willing to die for you." He only smiled sadly, and Peter repeated, "I will fight for you to the death."

But Jesus said, "You do not know yourself. This very night you will be so frightened that you will say three times that you do not even know me." But Peter and the others denied this.

The feast was finished now. The lamb was eaten. When the bread was passed for the last time, Jesus said gently, "This is my body which is given for you: this do in remembrance of me." Luke 22:19. And when the last cup was passed, he said, "This cup is the new covenant in my blood, even that which is poured out for you." Luke 22:20. But they did not understand. They only knew that something dreadful was about to happen and they became sad and afraid.

Then he talked comfortingly to them. "Do not be troubled," he said. "You believe in God; now believe that I am God's Son and that I am going to prepare a place for you, that some day you may be with me again. And when I am gone, the very spirit of God will come into your hearts and teach you what to do and remind you of many things which I have taught you."

Then the hour of midnight came, and the feast was over. And when they had sung the last hymn, they went out. But there were still some things he would say, so they walked toward the Temple. Silent and deserted at this hour, the Temple court offered a good place for them to sit quietly a little longer. They passed under a great stone arch on which was carved a grape-vine with huge clusters of grapes. Looking at this, he said to his friends, "Don't you see, you are like the branches of a vine, and I am like the main trunk. The branches would die if they were cut off. So if you are to work for God, you must stay very close to me. I shall come into your hearts and give you life and courage and wisdom." And when he had finished, he lifted his face to the dark blue sky and prayed. The eleven men were very still, for somehow they felt nearer to God now than ever before.

Such a beautiful prayer it was that they never forgot it. "Father, here are the ones I have loved. Help them to remain

pure and true, now that I must go. Even when the world hates them, help them not to forget me. Help them to love each other as I have taught them." For a long time they sat silently, thinking and praying. Then Jesus said, "Arise, let us go." And they went out of the court, through the city gates and out to the Mount of Olives, the hill where, with other Passover pilgrims, they slept each night, wrapped in their mantles. They went on to the beautiful olive orchard called Gethsemane. Here they lay down.

But Jesus did not stay. He spoke to the three closest friends, Peter and James and John, saying, "My soul is very troubled and sad. I must go further on and pray. Come with me," and hearing the loneliness in his voice, they gladly went. In a moment he said, "Stay here and wait for me," and he went still further into the orchard.

It was very still here. The breezes played among the dark-green leaves of the olive trees. The three friends were so tired and sleepy that they dozed. But Jesus was suffering in his mind as he thought of the hours ahead. Cruelty, torture, death was coming as the end to all he had tried to do for God. The kingdom, it seemed, was a failure, after all. The people did not understand. He had given every ounce of his strength, every day of these few years, yet now it was to be stopped. Death was not easy to think of—there would be so much suffering. Jesus threw himself on the ground and prayed as never before. "O Father, must it come? Is there not some other way?" For a long time he prayed and suffered and struggled, but at length God sent an answer to his mind.

He might have chosen other ways, might have gone to the Greeks and other Gentiles who had recently come to see him. But his own people, then, would never have been sure that he was God's Son, that all he had taught was true. There was nothing right to do except to go on to the end, even if it meant death. Perhaps his very death would convince them more than anything he could do. Perhaps then they would believe and would live as he had lived among them, with love toward each other. He felt quiet now, and calm.

He rose and went back to his three friends, but he found them asleep. "Could you not watch with me one hour?" he

said, and went again to be alone. He prayed, and God gave him strength to face whatever should come with the unflinching calm of a real hero. Again he went to his friends and found them asleep, and again he prayed. But soon he saw lights among the trees at the foot of the hill and he knew they were coming for him. So he went to the three men and wakened them. "I know you are tired," he said, "but the time has come now. Arise, for the traitor is here with the soldiers." And with the strength God had given him, he walked calmly through the orchard to meet his enemies.

Lead in a brief prayer, thanking God for the courage of Jesus to follow his work to the end and asking that we may be true to our duty. Urge the pupils to read John 14, 15, 17 as extra reading during the week.

3. PICTURE STUDY

Show for appreciation the pictures concerning the bargain of Judas. Make a study of the "Last Supper" by Da Vinci and "Christ in Gethsemane" by Hoffmann and Copping. If possible, have copies of the Da Vinci picture for each pupil, unless you can secure a large wall copy where the figures will be easily discernible. The pupils will be interested in a study of each character as described by Dr. Bailey. Develop the study by questions wherever possible.

Da Vinci—Talk a little about the history of the picture. It is a wall fresco in a chapel at Milan, Italy. Begun just two years after Columbus discovered America, it was painted with a new method which proved unsuccessful, and the paint fell off in later years. While it has been worked over and restored recently, it will never be entirely clear. Yet it is considered one of the great paintings in the world, because of the feeling on each face. It shows the moment when Jesus said, "One of you shall betray me." Take up the picture by groups.

Group at left—Bartholomew, James the Less and Andrew are speechless with astonishment.

Group at right—Matthew, Thaddeus, Simon, are saying, "Can it really be possible? And yet he has said it."

Group at right center—Thomas the timid one calling the attention of Jesus to his question, James and Philip opening their very hearts to show him that they are innocent.

Group at left center—Peter the impulsive leaning toward John to urge him to ask Jesus about it; Judas, startled, clasping his money bag and staring at Jesus.

Jesus, his hands outspread in resignation and thinking of the comforting things he must say to them when the traitor has left.

Copping—We must get the feeling of realism in the night scene on the hill. The tired men are asleep. The bare rocks add to the feeling of struggle that is going on. One feels the tenseness of his body as he bends all his powers to gaining the mastery over this horror of death.

Hoffmann—This is a more idealistic picture and not so strong but more familiar to the pupils. The background is not realistic. The sleeping friends can be seen in the distance. The only plant nearby is the thornbush, reminding us of the torture to come. The scene is the prayer he offered after he had gained the victory, for he is calm and strong and ready for the suffering to come.

4. THE TRIALS AND CRUCIFIXION

The teacher will benefit from reading pages 191-237 from *By an unknown disciple*. She would best tell the story of the crucifixion so that the class may see it as a whole.

Jesus stood quietly while the crowd came toward him. There were servants carrying torches, Roman soldiers with bright helmets and flashing swords, and Temple officers. At a signal, Judas stepped up to Jesus with a kiss of friendship, but Jesus spoke to the soldiers. "Whom do ye seek?" They replied, "Jesus of Nazareth." Instead of turning to run Jesus said quietly, "I am he." The soldiers were so surprised that they stopped short. "Why did you come with swords and spears?" asked Jesus in an amused tone. "I was in the Temple every day and you did not take me."

The soldiers recovered and took him by the wrists. At this

the friends, who had stood back in amazement, seemed to realize what was happening and Peter, remembering his promise, took his sword and attempted to defend Jesus. But Jesus turned and said, "No, Peter, it is not the time for a sword. That is the very thing I taught against." Then the soldiers began to arrest the disciples, but the men were so frightened that they ran away. Only Peter and John followed in the distance after this young man whom they loved so much.

Though it was not yet daybreak, the soldiers took him at once to the big house which was the home of Annas, the retired high priest. They led him into a large room where the old man sat in a great chair, wearing a robe of authority. The ruler began at once questioning Jesus about his teachings and his followers. If he could get this strange young man to admit that he or his followers were plotting against the church or the government, there would be only a short trial. But Jesus knew the law and he knew that this was not fair. The law allowed him to have a trial by daylight, with witnesses to help him. So when the old ruler asked questions, Jesus was wise enough to remain silent. At last when the priest demanded an answer, Jesus merely said, "Why do you not ask those who heard me?"

Annas was angry when he saw that this man was not afraid but was strong enough to be silent, so he ordered that he be taken before the Sanhedrin who, even at this early hour of three in the morning, was meeting for the purpose of convicting Jesus.

In the meantime, Peter and John had succeeded in getting into the court of the house of Annas, hoping that they might get news of what was happening. One of the maids, noticing Peter, said, "This man is one of his disciples." Every one looked at him, and Peter, still frightened and confused, blurted out, "No, I do not know him." They saw how embarrassed he was, so they continued to tease him. He denied it again and again. Just then Jesus was led through the porch above the court and looked down on his friend. It was daybreak; a cock crowed; the night was over. Peter saw that strong, sad face. He remembered all his promises to help Jesus. He was

so grieved and ashamed that he hurried out of the court and hid away.

At dawn Jesus was led before the Sanhedrin. Still quiet, he stood before them as they tried to find some charge against him that would be considered by the Roman governor a crime deserving of death. At first they brought witnesses against him but no two of them agreed. Caiaphas, who was presiding, thought, "If we can get him to talk, he may say something that we can use against him," so he said, "What is your answer to these charges?" Jesus saw that a man can be so right that he will not think it worth while to quarrel over what others say of him so he answered nothing.

For a long time they tried but could find nothing. At last Caiaphas said, "Tell us this: Are you the Messiah?" Jesus hesitated. He was not the kind of a Messiah they were expecting; and yet he had taught his followers that he was the Messiah of Peace, and to deny this would have been to deny all he had done. So he answered simply, "Thou hast said." The people murmured in amusement to think of this quiet man as the king they had expected, so he drew himself up until he looked like a king, and said, "You shall see the Son of Man in a glorious way some day." That was enough. Caiaphas said, "Now we can sentence him for calling himself the Son of God," and they hastily took the vote.

Again they were unfair. Their law said that in sentencing a man to death they must call the roll of the Sanhedrin and let each one vote aloud, saying "life" or "death." Then, before the man should be put to death, they must spend a whole day in fasting and prayer to make sure they had decided rightly. But the orderly court now became a noisy mob. They shouted their votes all at once and it was decided to kill him that very day as soon as they had the permission of the Roman governor.

Jesus was taken now, still early in the morning, to the palace of Pilate, the Roman governor. He was a ruler who hated the Jews, yet he was afraid to cross them for fear of a mob and this would cause trouble for him with Cæsar the emperor. The Temple rulers knew this and despised him. They hated to have to ask his permission to carry out their own decrees.

They could not enter his palace because by their laws they could have nothing to do with Gentiles during the Passover. So they sent word, demanding that he come out to them. Impatiently he caused his judgment seat to be brought out to the entrance and had Jesus brought before him. He asked for the charges and they, knowing it must concern the government, said, "He calls himself a king and so he is working against Cæsar to start a kingdom of his own." Pilate turned to the prisoner but the man stood quiet and strong and silent. He did not look like a rebel, so Pilate asked him about the kingdom. "My kingdom is not one you can see," replied Jesus. "If it had been, we would have fought for it. This is a kingdom for all those who believe the truth."

Pilate saw then that he was merely a teacher who taught a great way of living, so he said, "This man is innocent of your charge." But the mob of people who had gathered, being urged on by the rulers, cried out other charges and were so insistent that Pilate said to him, "Do you hear what they are saying?" Again Jesus was silent and Pilate felt the strength of the man who knew he was right. Then he discovered that Jesus was from Galilee and he said, "I will send him to Herod, the Galilean king. He is here for the feast and he can decide this."

There was another journey then to the palace of Herod. Herod was the cruel king who, not long before, had killed the great preacher John the Baptist. He had heard much about Jesus, and was curious to see him perform a miracle. So when Jesus came, he asked him to perform wonders to amuse him. Jesus knew the wicked heart of this man, so again he was silent. This made the weaker man so angry that he was determined to humiliate Jesus. So he caused a royal robe to be put on him and had the servants spit on him and strike him. This was a hard thing for a man to stand, but Jesus was strong enough to live up to his own teachings of love rather than force. He stood quietly and with dignity. When it was over, they took him back to Pilate.

The mob gathered again around the palace of Pilate, with the rulers watching it all. Again Pilate took the judgment

seat but he said, "I find no fault in the man. I will have him whipped and released."

"No," shouted the people, urged on by the rulers, "crucify him."

Now it was the custom each year at the Passover for the governor to release one prisoner. Pilate thought of a way now to release Jesus, for he really did not want to sentence him. In the prison was a man named Barabbas, which means "the son of a priest." He had been a robber and murderer, so wild and terrible that the people were all afraid of him. So Pilate said, "Shall I release Jesus or Barabbas?" There was a pause. Undoubtedly the people would have chosen Jesus rather than this desperate criminal, but the rulers were determined that Jesus should die. They urged the people again. "Crucify him and release Barabbas," they shouted. After that there was nothing Pilate could do but to sentence Jesus to death.

At once, as was the custom, the soldiers took him into an inner court and whipped him with leather whips into which sharp steel was tied, so that it cut the back of the prisoner. The soldiers mocked him, putting a rod in his hand for a scepter and a crown of long sharp thorns on his head. In spite of all the pain, Jesus was so calm and silent that he proved himself a great hero. Then they led him back weak and trembling. When Pilate saw his fine dignity even in his weakness, he gave him a seat before the people, hoping they would pity him, but they only shouted more loudly, "He says he is the Son of God." Pilate was startled. This man was so calm and strong that perhaps he was a god.

He took him into his house and talked earnestly with him, to discover if this could be true. Jesus was so kind and gracious that Pilate was sure he should not be put to death. He brought him out again and pleaded with the people to allow him to release this harmless teacher, for he did not want to feel guilty of taking his life. But the mob would not listen; the rulers had done their work well.

Finally Pilate, in a last attempt to impress them with the wrong of this act, had a basin of water brought to him and washed his hands before them. "This is a sign that I am not

guilty of taking this man's life," he said. "The blame will be on you." And they shouted, "Let it be on us."

Then Pilate signed the paper that gave them the right to kill him. The soldiers went into the court and picked out three heavy timbers for crosses, for two thieves were to be crucified at the same time. They brought signs to Pilate so that he might write the name and the crime of each man on the placard to be fastened above the cross. On one Pilate wrote, "Jesus of Nazareth, King of the Jews."

When Judas, who was in the crowd, saw this, he suddenly realized what a terrible thing he had done. He took the silver money back to the rulers and insisted that they should take it. But they, despising him, would not, and in terror, he threw the money into the Temple and went out into the country and hung himself. He did not want to live to remember that he had taken the life of this brave, wonderful, innocent man.

The procession formed to take the three prisoners out on the hill outside the city. Each man had to carry his own heavy cross, but before they reached the city gate, Jesus, worn out with the long hours of standing and the torture of the soldiers, sank to the ground. The soldiers chose a strong man from the street and gave him the cross to carry.

Crowds of curious people and groups of the Temple rulers mixed with the people who had heard and loved him. At last they came to Golgotha, the hill of crucifixion. The crosses were laid on the ground and the men on them. Then the great spikes were driven into their hands and feet, the crosses were lifted up and dropped into a hole in the ground. Usually the men writhed and cried out, cursing their tormentors, but Jesus hung silently. The soldiers offered him a drink of something that would lessen the pain but he refused it.

His enemies stood triumphantly before him now and mocked him, saying, "If you are the Son of God, why don't you perform a miracle and come down from the cross?" but Jesus, knowing himself to be in the right, said nothing. Once, when the pain was very great, he prayed and said, "Father, forgive them. They do not realize what they are doing."

John, his best friend, had by this time found out where they

had taken him. He had gone to tell Mary, his mother, and Mary of Bethany, and they had insisted on coming to see him. But when they saw him suffering there they could not speak for weeping. Jesus looked at them and with a great effort spoke a few words which told John that he wanted him to care for his mother for the rest of her life. Before long, John took Mary away.

Usually the men on crosses hung for two or three days suffering terribly before they died. But Jesus was already tired out from all that had happened and he seemed unconscious by noon, after only a few hours. At noon the sky grew very dark and the people knew that an earthquake was coming, as so often did come in their country. They started to hurry away, but they had not reached the city when the quake came, shaking the ground until it rocked. When they reached the city, they saw that the foundation stones of the Temple had been cracked open, and the curtain that hung before the altar in the holiest room was torn in two. When they saw this, the people looked at each other in fright and said, "Perhaps he was the Son of God."

From noon until three o'clock Jesus hung on the cross. At three o'clock he cried, "It is finished," and died.

It was the custom to take the bodies of men down and throw them into a pit but now two members of the Sanhedrin who had secretly believed in Jesus decided to show their respect for him. It was a daring thing to do, with all the other members against them, but they determined to go to Pilate and get permission to bury the body in the usual way. They expected to have to pay Pilate a good sum of money for this privilege, but when they spoke to him he gave them the body. Perhaps he still felt guilty for allowing the rulers to force him to take the life of an innocent man. He told the soldiers, however, to be sure first that the man was dead.

So the two men came. One was Nicodemus, who had talked with Jesus several times, and the other was Joseph of Arimathea. The first went and bought a fine linen sheet in which to wrap the body and a great amount of embalming spices—as much as would be used for a king. The other went to get the tomb in readiness. For he owned a cave in a beautiful gar-

den. He had had the rocky shelves cut for a tomb for his own family, though no one had yet been buried in it.

When they came to the cross they found that one soldier had just thrust his spear into the side of the body to be sure the man was dead. The closest friends of Jesus were there weeping. Tenderly they lifted the body down and took it to the tomb. Then a great stone was rolled in front of the door and they all went sorrowing to their homes. They could not understand how this could have happened to the one they loved and whom they had believed was the Son of God. They knew only that he had died in the same heroic way he had lived. They did not remember that Jesus had said so often that he would go on living, so for them the world was very dark.

5. PICTURE STUDY

Show for appreciation all the pictures that are not to be especially studied. Choose for detailed study the pictures by Ciseri and Munkacsy. These studies are condensations of the very fine interpretations by Dr. Bailey.

Ciseri, Ecce Homo or *Behold the man.* Study first the background with its signs of Roman power. There are the soldiers of the bodyguard, the judicial chair and the standards used in the army. His Roman friends are not particularly interested in this case. Pilate's wife, however, as the Bible tells us, is in sympathy with the prisoner and fears what the mob will do. Jesus is here, fresh from the lashings and torture he has received, yet with the dignity of a king. Below is the mob, crying for his life, and the rulers on the roof of the building, shouting down to the mob. Pilate is evidently pleading for the life of this man who would have been their king, but they will not hear. They themselves have lost the chance to know God as Jesus did and so they have lost the chance of making their nation strong again.

Munkacsy, The crucifixion. This artist and Kirchbach, his pupil, paint with a great many characters and a great deal of feeling. Here is the whole scene—the bare hill, the gray sky, the crowd. At the left corner is a runner about to go to Jerusalem with the news. On the horse, a member of the San-

hedrin shows his satisfaction at what has been done. Two Roman centurions are behind him. One is merely looking to see if all has been done; the other is probably meant to represent the one who, seeing the wonderful spirit of Jesus, said, "Truly this man was the Son of God." Members of the mob are there, some of them realizing the awfulness of what has been done. The one in the left front who gesticulates is perhaps Caiaphas, still arguing with his companion that this was the only thing to do, but the other is not sure. The little person in the front, says Dr. Bailey, is to represent you and me and to show how we feel when we look at this scene. As we see the calm, strong face of Jesus, ready to forgive even while suffering so much, we feel great love and wonder and awe.

6. POEMS AND HYMNS

The first two may be appreciated as poems and associated with the music, so that when the music is played in a worship service here or at their churches there will be a recall of mental pictures and feeling and an atmosphere of real prayer. Connect one of the lesson pictures with each poem.

'Tis midnight. The hymn will be found in any church hymnal. The words need little interpretation, they are mental pictures rich with feeling. Have them read softly from the board or from typewritten slips. Then play through the music, as the class follows the words.

'Tis midnight; and on Olive's brow
  The star is dimmed that lately shone;
'Tis midnight; in the garden now
  The suffering Saviour prays alone.

'Tis midnight; and from all removed,
  The Saviour wrestles lone with fears:
E'en that disciple whom he loved
  Heeds not his Master's grief and tears.

'Tis midnight; and from heavenly plains
  Is borne the song that angels know:
Unheard by mortals are the strains
  That sweetly soothed the Saviour's woe.

—*W. B. Tappan.*

In the hour of trial, No. 172. Have the class read through the first stanza only, helping them to find the meaning. We are asking Jesus to help us, when we are tempted to be untrue to him, to remember all that he suffered so heroically. "Fear or favor"—a boy or girl is often tempted to be untrue to Jesus because of his fear of what? The favor of whom? So when we hear this music we shall think of this picture of Peter's weak moment and shall pray that we may be strong. Play the music through as the pupils follow the words.

There is a green hill, No. 108. Have only the first stanza and the chorus read. "Without" here means "Outside." It will be more meaningful to the pupil to substitute the word "love" for "blood" in the last line of the chorus. The class can get two things from the phrase "redeeming love." Jesus' love for people was so great that he was willing to suffer even death to prove to them the love of God. When we think of this, it makes us want to be as strong and brave and sinless as he was. So we overcome temptation, and it is his love that has saved us from sinning. Or if we have forgotten or been too weak and have done those things that are wrong, he is willing to forgive us if we have been trying and really want to be worthy of his great love for us. This is not a theological interpretation, but it does have meaning for the child and provides a basis for deeper meanings that may come as he grows older.

Say that because Jesus was so strong and brave in finishing his work and suffering all the torture, it has helped all people since that time who have had to suffer for what they believed to be right. Jesus had said to those who followed him and whom he knew would have to suffer, "Blessed are those who are persecuted for righteousness' sake—the kingdom belongs to you. The world has always treated the prophets so." So all those who have suffered have found God helping them to be brave and strong. This poem tells of some who have given their lives for others as Jesus did. Tell briefly of the great preacher Luther who chose to die rather than to deny what he felt was God's truth.

7. WORSHIP SERVICE

Plan a quiet and thoughtful service such as the one suggested here.

(1) Active heroism. Sometimes, to be followers of Jesus, we must fight wrong as he did and suffer for it. Then these thoughts will help us.

Worship service on page 29 and half of page 30 in the Orders.

Hymn—*Lead on, O king eternal!*

(2) The heroism of doing one's daily duty well. Sometimes boys and girls, men and women give up the thing they want most in order to continue doing their duty and it takes bravery to go on.

Poems—*A picket frozen; The heights by great men*—Hymnal.

(3) The heroism of doing nothing, of being silent, when one is in the right and when to quarrel would make us as weak as those in the wrong. This is the greatest heroism and the most difficult.

Quotations from Woodrow Wilson just before America entered the war showing that he had the ideal of peace and of strength to do the right which Jesus had. These may be read from the board or from a poster the teacher has made.

"The stronger nation can afford to be patient.—Shall we not resolve to put upon ourselves the restraint which will bring to our people the happiness and the great and lasting influence for peace which we covet for them?—The example of America must be a special example. The example of America must be the example not merely of peace because it will not fight, but of peace because peace is the healing and elevating influence of the world and strife is not.—There is such a thing as a nation being so right it does not have to convince others by force that it is right."

Have silent prayer, asking that God will give to us, to the leaders of our nation and of the world, this high ideal of peace and of heroism. First have the pupils bow their heads and think of the words as the two hymns, *'Tis midnight* and *In the hour of trial* are played softly. Follow with silent prayer.

Close with prayer by the teacher, followed by the playing of *There is a green hill,* the class singing the chorus softly as a response.

8. NOTEBOOK WORK

Have them finish the Passion Week pictures except for the last square.

Suggest that they write a paragraph on "Jesus the Hero" or "Why I count Jesus a great hero." If desired, they may follow this with a written prayer, expressing what they said in their silent prayers.

9. OUTSIDE ACTIVITIES

Let each pupil look up the communion service in his own church, and read it through. If he has questions, let him ask his pastor or teacher.

JESUS, THE KING

CHAPTER XVII

LIVING AFTER DEATH

Aim:

THROUGH the study of this chapter, the pupil is to feel the triumphant joy of the disciples when they realized that their teacher and friend was living again and was really the Son of God as he had said. The teacher attempts also to help him understand the meaning of life after death and to give him the most wholesome conception of God's attitude toward death.

In this and the next two chapters, we shall have many readings from the Epistles. In making the assignment, it would be well to tell a little about Paul, the great teacher who went from country to country teaching about Jesus. Look at the map and find many of the countries and cities to which Paul wrote. Tell how he wrote to each, encouraging the young Christians and teaching them, because they had no preachers. Explain that "Christ" is the Greek word for "Messiah," and is often used in the Epistles.

Suggested plan:

1. READINGS OF THE EASTER STORY, WITH PICTURES.
2. HYMN—CHRIST THE LORD IS RISEN TO-DAY.
3. DISCUSSION—THE MEANING OF EASTER.
4. WORSHIP SERVICE.
5. NOTEBOOK WORK.
6. OUTSIDE ACTIVITIES.

Pictures:

BURNAND—JOHN AND PETER RUNNING TO THE TOMB.
COPPING—MARY MAGDALENE AT THE SEPULCHRE.
THE GREAT COMMISSION.
THE WALK TO EMMAUS.
THE ASCENSION.

GIRADET—THE WALK TO EMMAUS.
ENDER—HOLY WOMEN AT THE TOMB.
ANDERSON—CHORISTER BOYS.

1. THE EASTER STORY

Have the Luke account read. Show the pictures by Burnand, Ender and Copping. Tell the class that the other accounts which they will read during the week are not exactly like this one. Help the pupils to put themselves in the place of the disciples and feel at first the dismay and bewilderment, then the great joy and assurance which came to them through this week. How could they go on with his work when they knew he was dead? What could they not do when they knew he was alive?

It is small wonder that at such a time of excitement, with so many coming and going, the stories as told by different people should not be alike. However, they agree in the most important thing. Jesus is living and made himself known at least to his disciples, for he knew that they needed to be very sure of some things. What were they? Put these three truths on the board as the pupils think of them.

1. Jesus was the Son of God, as he said.
2. They were to go on with his work, as he had trained them to do, teaching every person and every nation the love of God and the ways to become citizens of the Kingdom of Love.
3. We do not really die but we go on living, and for those who love God and try to do his will that life will be happy.

Read accounts of Emmaus, of Jesus on the Galilee shore, and of the Ascension and Great Commission. Use the pictures that correspond. Explain anything that is not clear.

2. HYMN STUDY

Christ the Lord is risen to-day, No. 114. This is an old, old hymn. We can imagine choirs marching in their vestments down long aisles as they sing it. Show Anderson's picture. The melody has a Latin name but the class can guess the meaning of it. The music sounds like David's harp. How

old is the melody? The writer of the words is one of the two famous brothers who founded the Methodist church. The word "Alleluia" is the same as "Halleluia" which means "Praise the Lord!"

Ask what kind of music the first line suggests. How will it be sung? Have them listen to this hymn of triumph as it is played through once.

Have the class read through the first two stanzas. Read to them I Cor. 15:55, from which these lines are taken. What is the meaning of the lines, "Where, O death, is thy sting?" and "Where, O grave, is thy victory?" This wonderful thing that happened has made all Christians very happy. They know that their lives will go on forever happily if they fill their lives with best things, and that when their friends die they have not lost them altogether.

Use the first two stanzas only. Since the melody is difficult, the class should try it through once slowly while the pianist plays only the air. Try to get an atmosphere of triumph without loudness. It will not only help their voices but will help them to feel the truth of the lesson.

3. DISCUSSION

Easter is the happiest season in the Christian year. Help the class to discover the reason. Help them to feel the difference between the feeling of one who lost a loved one before Jesus made us sure of life after death and the feeling of a Christian now.

(1) *The next life.* At about this age most children are keenly curious about where and how the next life is to be. Discuss this briefly. Instead of thinking of it as a continual rest many people like to think of it as a place where we shall all be working happily together for God and with God. We do not know, however, but we are willing to trust it to him as our loving Father, knowing that whatever he has planned for his children is good. The important thing is not where and how but whether we are such friends of God now that we shall enjoy being closer to him after death. If we enjoy the finest and cleanest things now, we shall then; if we spend

our time with silly or dirty things now, we cannot be happy then because we will not have fitted our mind to enjoy the things God loves. Two people may be in the same place where there is something beautiful; one will enjoy it and the other will not. It depends on what they have made their minds or souls to be like.

(2) *God and death.* One of the most serious problems of the church is the rather general misconception of the attitude of God toward death. How would the loving Heavenly Father whom Jesus knew feel about a death in his family? In order to develop the most wholesome conceptions and counteract the old ideas which are driving many to-day from the church into outside sects, question the children and help them to arrive at the following conclusions.

God does not "take" our friend. His plan is that each person may live a full, rich, long life until his work is done. That work is cut short sometimes by accidents caused by people's carelessness which God cannot help, by sickness in which a body was not strong enough to fight the disease, or by many other causes. In every case, when a baby or a father or any one dies before his work is done, God is sorry. He is just as sorry as we are and because of that we can go to him for comfort.

(3) *Easter in the church.* Because we know now about this life after death, Easter is happy. It is the anniversary of the day when Jesus lived again. Ask what their churches do on Easter. Why do we make it a day when many babies are baptized and many people become members of the church? It is a good day to start other new lives living for God.

Ask why our churches have so many flowers for decoration at Easter. What is happening outdoors? How does this remind us of what happened on the first Easter? Have number 119 in the hymnals read as a poem. If the hymn studied above is too difficult for the class to sing, this one may be learned instead and the other read as a poem.

4. WORSHIP SERVICE

Plan an Easter worship service. If slides are available, a service including the incidents of Passion Week may be given. Appropriate hymns may be sung and quiet music played. If this may be held in the church auditorium, it will be even more impressive. For a story, tell "The boy who discovered the spring" by Raymond Alden in the book *Why the chimes rang.*

5. NOTEBOOK WORK

Finish the Passion Week poster. Write a paragraph entitled, "The meaning of Easter," or "Why Easter is our happiest day."

6. OUTSIDE ACTIVITIES

Let the children look up during the week the Easter observances in foreign countries and try to find the meanings for them. Some will be connected with the resurrection of Jesus and some with the new life in the world at springtime.

Another interesting subject is the customs of non-Christian tribes which show that all people who are at all civilized have hopes of another life. The pupils probably know of the Indian custom of burying bow and arrow with the dead in order to help them secure food in the next world. The ancient Egyptian customs will be interesting to them. The scarab is their symbol of another life because they have seen this beetle-like insect disappear into the deep sand. They thought it died, but it went there to lay eggs. When the baby scarabs come up through the sand some day, the Egyptians say, "It died. This is its new life." The custom also is to decorate tomb doors with servants and food for the next world and to indicate the name and position of the dead, so that he may have a name in the next world. One buried without a name is a lost spirit. The truth for the children from all this is that while all people hunger for a life that continues after death, it was Jesus who gave us the assurance and the finest idea of it.

CHAPTER XVIII

CALLING US TO BE HIS HELPERS

Aim:

THE closing lessons are to consider the Kingdom of Love to-day and the part we may have in it. This chapter contains the Decision Day lesson and is built around a discussion of what it means and what it costs to be a follower of Jesus, a Christian. The class work should be supplemented by many personal conferences in order that the decisions made may be quite clear in the minds of the pupils.

Suggested plan:

1. REVIEW OF THEME III.
2. STUDY OF JESUS' PLANS FOR HIS DISCIPLES.
3. STORY—THE SALT OF THE EARTH.
4. DISCUSSION—WHAT DOES IT MEAN TO BE A CHRISTIAN TO-DAY?
5. PICTURE STUDY—LONG, "CHRIST OR DIANA."
6. POEMS AND HYMN. GILDER, "SONG OF A HEATHEN."
7. NOTEBOOK WORK.
8. DECISION SERVICE. STORY—THE BOY WHO CHOSE POVERTY.
9. OUTSIDE ACTIVITIES.

Picture:

LONG—CHRIST OR DIANA.

1. REVIEW OF THEME III

Help the class to look back over the course and see the great truths which Jesus lived and taught. The chapter titles of Theme III will be suggestive. The review may also be by means of pictures, hymns, or memory work. Get from the pupils in their own words and write on the board for later reference the essentials of Jesus' life and message.

2. JESUS' PLANS FOR HIS DISCIPLES

Review some the readings of the last chapter and find what Jesus planned for his disciples to do.

(1) They were to go on with his work, preaching and teaching the people in every nation. Even then his disciples did not understand that he really meant every nation, for they were so used to thinking of God as one who cared only for their people. It took the great experience which Peter had later to make them realize it. Jesus was thinking of these other nations when he said the words of John 10:16. Have this verse read together.

(2) They were to have the help of the Holy Spirit. Since this is so often vague to the pupils, the teacher must help to put this truth in terms they can comprehend. God is a spirit—that is, he does not have a physical body. We are glad, for if he had he would not be able to see and know and understand and help every person in the whole world at the same time. Because he is Spirit, he can do this. Jesus lived as a man for a time, then he became a Spirit like God. Jesus spoke of this Spirit of God and of himself as the Holy Spirit. They are all one. Have the class look through the references in John 14 and 16, to find out what he said his Spirit could do for each one. Jesus was saying, "I will not leave you desolate, or alone. I will come unto you.—And, lo, I will be with you always."

(3) They need to keep very close to Jesus in prayer and thought if they are to do His work. They were now chosen to do a great work and God would give them power for it. Read again John 15:14-16.

Does Jesus expect the same things of his disciples to-day? Thousands of people are following him, trying to help him make this earth into the Kingdom of Love. What did he mean when he said, "Greater things than these shall ye do *because* I go unto the Father"? John 14:12. He can work everywhere now. Ask how he does his work. He helps people to think of new ways to protect the lives of others, to drive out evil and bring about good ways of living. And he depends on us, his people, to make his dreams for the world come true. Would you like to be one who helps him?

Many people are confused about just what a Christian is. Announce that next week there will be a discussion on what it means to be a Christian to-day and encourage the pupils to bring any questions that may be disturbing them. They are not to bring up questions they have heard older people ask unless they are things that really perplex them also. It would be well for the teacher to arrange to be in the schoolroom at some after-school hours during the week when the pupils may come in for personal conferences. Allow the pupils to write out their questions on unsigned slips of paper and hand them in or drop them into a box, so that they may be quite free to ask anything they like. If possible, arrange to have all questions in a day or at least an hour before the next class, so that the teacher may look over them. There may be some which she would rather discuss in personal conference with the writer of the question.

3. THE SALT OF THE EARTH

Julie was dusting the library furniture and talking to Florette. Florette was only a little statue on the library table but she was all that Julie had to talk to and and she did seem to look interested and sympathetic.

"Even if your house is beautiful, Florette, it is not a happy house," she was saying. "I thought I would be so happy here when I came from the little school in the mountains to work for Mrs. Macy. It wasn't only that I wanted to earn money enough to study at the school again but I thought of all the beautiful things I would see in the city and all the new ways of making a home beautiful, so I could fix up our little mountain house."

Julie picked up Florette and held her closer as she went on. "I know you can't say anything to comfort me but you know how horrid she is. I try my very best but she always finds something wrong. And the sharp things she says always make me wish I had never seen her beautiful house. The teachers at the school were always so kind." And before she knew it Julie was in tears. It relieved all the hurt feelings of the morning to sit on the floor and have a good cry.

Suddenly she sat up to think. Through her mind had gone the words which one of her teachers had said in bidding her good-by. "You are the salt of the earth, Julie," she had said. "When things get dark, remember that Jesus told his friends that. He needs you to help flavor the world with love as he did.

"I really ought to bring the flavor of love around here if I am a friend of Jesus," thought Julie. "I don't see how any one could where Mrs. Macy is. But Jesus knew hard things would need to be done and he said we could be a flavor. I must not disappoint him."

And when she had thought it all through, she made a real decision. Hereafter when Mrs. Macy scolded or said sharp things she would only smile and go on with her work. She would bring the flavor of love to her part of the world.

The next few days were very hard but slowly Julie became able to carry out her plan. After that there were no tears but smiles and cheerfulness even when she was very tired or when she was given some work to do which she particularly disliked. Mrs. Macy said nothing but seemed to be as sharp and horrid as ever.

One day Mrs. Macy opened a letter while Julie was working in the room. As she read, she became angrier and angrier. At last she said, more to relieve herself than to tell Julie, "I can't do it. I never can do it. Two little children to bring up. Just because my niece died and there is no one else to look after them is no reason why I should bring noisy children into my house. I must find some excuse."

Julie said nothing but in a moment her employer said, "I'm too nervous and impatient. I simply couldn't bring them up as they should be, could I, Julie?"

Julie turned. "Not by yourself," she said quietly.

"Not by myself?" repeated Mrs. Macy. "Who would be helping me, I'd like to know?"

"Jesus," said Julie. "I could never do my work without his help and I'm sure he would be glad to help you."

Mrs. Macy looked more angry than Julie had ever seen her. In a moment she said, "Go somewhere else to do your work." Julie was frightened. Perhaps Mrs. Macy would send her

home again now. Perhaps she had been wrong to speak so frankly. All the rest of the day Mrs. Macy did not speak to Julie or even look at her and Julie had to pray very often to keep her courage up. It did help to think of some things her teachers had taught her about Jesus.

The next day Mrs. Macy came to Julie. "Put on your hat and coat. I want you to go to the station to help me with the children." Julie looked up in surprise and Mrs. Macy added in a gentle tone, "I've been a Christian for years, but I guess I haven't seemed like one. I think I shall try your way now."

Julie said nothing but as she went to get her coat a glad thought went through her mind. "Ye are the salt of the earth. But if the salt hath lost its flavor—" And she added the prayer, "Thank you, God, for giving me the chance to make a little flavor of love."

4. DISCUSSION—A CHRISTIAN TO-DAY

The cost. Study first readings 2 and 3 to find out what Jesus thought it meant for a man to be his disciple. The following explanations may be given so that his meaning is clear.

When Jesus chose one man to help him and the man agreed to go, Jesus saw something in him that would not make a good disciple. So he said, "The foxes have holes, and the birds have nests, but the Son of man hath not where to lay his head." What did he mean? Here was a man who cared more about comfort than about helping people and teaching great things about God.

It was a proverb in that country to say, "I must bury my father" when they meant that instead of going away from home to work, they must stay at home to look after things there. When a second man whom Jesus chose said this, Jesus knew that he would rather stay at home where things were comfortable. What did Jesus mean by his answer?

Still another, when he had a chance to help Jesus, said, "Let me talk it over at home first." Now Jesus knew that if this man had cared enough, he would have decided for himself and helped his parents to see that this was a great thing to do. Jesus answered with another proverb which usually said, "The

man who looks away from the plow runs a crooked furrow." What did Jesus mean by this?

Get a pupil to summarize all this in one sentence. A disciple must be one who cares enough about Jesus to keep at the task of loving his neighbors, even if it is less comfortable than to be selfish. He must go on without becoming discouraged. Recall the story of the Rich Young Ruler who lost his great chance.

What does the parable about the builder of the tower mean? So many people are glad to begin doing something that looks easy and pleasant but Jesus wants the kind of people who realize that there will be hard days when it seems as if they cannot do the right thing. These people will have prepared for those days with prayer and they will go right through them as a follower of Jesus, instead of stopping at the first difficulty.

The rewards. What are the rewards that come to those who follow Jesus? Jesus himself often told the people that there would be hard times, and perhaps persecution, but what will bring happiness?

John 15:10. We shall feel happy because we know we have the love and friendship of God and Jesus.

The marks of a Christian. What does it mean, then, to be a Christian? The pupils will probably classify it into two things:

Try to live each day a Christ-like life. This will mean loving our neighbors in all the ways we have talked about, loving God so much that we talk to him each day, thanking him, and asking for strength to do the right.

Join the Christian church. Why shall we want to do that? List the reasons why it is an important thing to do. They may include such ideas as these:

(a) The sermons and services are helpful in reminding us of the right ways of living.

(b) Worshipping with other people is good because it encourages us to know that other people are following him. It makes us more patient with their faults, because we know that God is patient with us all.

(c) In working together the people of the church can do

bigger things than one person alone. They can pay missionaries to go all over the world to preach to all the nations. They can help the needy of their own city and country.

Question box. Take up the questions of the pupils and let other pupils suggest answers, having a little discussion about each. These will need to be kept quite brief.

One group of questions that always comes up is "Can I do this if I am a Christian?" or "Will I have to stop doing this?" Help the pupils to get a more positive point of view. If there is a question about a thing, there is probably something not clean or helpful about it. Any dirty spot on a clean mind keeps us from loving and appreciating the best. There are other better things to do. Why not spend that time in finding and doing the fine, clean things which are just as much fun?

Another question that may come up is, "If this person is a Christian, I don't want to be," or "So many in the church do not do the right." They must, of course, see that the church is not just for perfect people but for all those who are trying to follow Jesus. We must be patient with those who make mistakes, just as God is.

5. PICTURE STUDY

Long, Christ or Diana. Tell first the story of this picture as the class looks at it. This young Greek girl, evidently from a fine family, has become a Christian. But the Greek rulers do not want the people to give up their worship of Greek gods. So they have made a law that any Greek who becomes a Christian will be killed unless he will promise to forget his new faith and worship the old gods again. If the Christian will only sprinkle some incense on the altar of one of the Greek gods, it will show that he is willing to give up his love for Jesus and to worship the gods of his own country again.

This girl has heard one of the disciples, perhaps Paul, preaching about Jesus and has come to love him. When people find it out she is brought before this altar of Diana, the Greek goddess of wisdom. She is given some incense to sprinkle on the altar. If she does it, she will live; if not, she will be killed.

Who are the people behind her? How do her friends feel? Can we tell how she is going to decide? Will she be sorry? She is only one of the hundreds of Christians in the first hundred years after Jesus lived who gave up their lives because they believed in Jesus. Jews, Greeks, Romans were all put to death in the most terrible way—thrown to the lions, burned, crucified. If they had not been so brave and fearless in standing by their faith, you and I would never have heard of Jesus.

6. HYMNS AND POEMS

Review the hymns, *Just as I am, thine own to be* and *We would see Jesus.* Use pictures. Use Zimmermann's *Christ and the fisherman* or Copping's *Sermon on the mount,* as a background for the poem interpretation.

Gilder. *Song of a heathen.* Imagine a bright sunny day in Galilee. It is nearly two thousand years ago in the city of Capernaum by the sea. A stranger from another country, a Roman business man, is strolling on the beach. He came here to get away from the busy, hot market-place, where for hours he had been bargaining with the merchants, buying salt-fish to be sent to Rome. He sees a little group of people seated on the beach, looking eagerly at a man who is talking to them. He joins the group. He finds himself listening to the interesting stories which he hears about a God who is a loving Father, caring about the worries and wrongs of his children. Never has he heard of such a thing. His gods are mighty: men have to be afraid of them. They do not love; they fly into rages, and are likely to harm those who do not give them gifts.

The Roman is astonished. After the crowd is gone, he asks who the man is. He finds that he is Jesus, whom some call the Christ. The next day he searches for Jesus and again as he listens, he is astonished, for Jesus says that he is the very Son of God and that if people will come to him, he can make their lives strong and beautiful. It sounds too good to be true, but already as the man listens and half-believes, the world seems finer and he begins to feel happier, more rested and less wor-

ried than he has been for years. So he stays in Capernaum for days until the great teacher and his friends leave the city to go to Jerusalem for a feast-day. As the man travels home, he thinks it all over. He can scarcely decide whether Jesus is a man or really a god—the only God, with all the others mere idols. But so strong and beautiful have been the teachings and the acts of Jesus as he watched him that he loves him already and has determined to follow his way of living.

An American poet has imagined such a man and has written a poem which shows in a few lines what a wonderful man Jesus must have been, if a stranger who saw him for only a few days loved him so much. It is called *The song of a heathen, sojourning in Galilee,* A.D. 32.

Recite the poem with feeling. What does "cleave" mean? Ask what they think there was about Jesus to make this man feel that he was better than all the gods he had worshiped. Read the poem together. Take a few minutes to memorize it or assign it for memory work.

7. NOTEBOOK WORK

Write on the board "What I think it means to be a Christian, and why I should like to be a Christian all my life." Have the pupils elaborate in a paragraph, choosing some titles, as "A Christian." If possible have small copies of Long's picture to mount at the top of the page.

8. DECISION SERVICE

For the Decision Service the following card may be mimeographed and passed at the proper time.

MY DECISION

Knowing the pure, strong life of Jesus and how he lived perfectly the love for God and neighbors which he taught, I admire and love him. I hereby wish to accept him as King of my life and to make a decision to be a Christian all my life. I want to grow more and more like him.

Name .....
Address ..... Date .....
School ..... Grade ..... Age .....

(on the other side)

Name .....

1. I have previously made a decision like this.
2. I am a member of ..... Church.
3. I am not a member of a church but would like to be. I would choose ..... Church.
4. I have a reason for not making this decision. It is .....
5. I have made the decision, but have a reason for not joining the church. It is .....

The Decision Service must be planned with the greatest care in order that it may be an individual and thoughtful decision with each child. We carefully avoid trite phrases so that he may think in fresh, clear terms. One service is planned in detail here.

Hymn—*Fairest Lord Jesus* or *When morning gilds the skies.*
Poem in concert—*How he came.*
Hymn—*Where cross the crowded ways.*
Story—*The boy who chose poverty,* found in *The Children's story garden.*
Scripture in concert—Love, from Moffat's translation.
Presentation by the teacher:

All year we have been studying the life and teachings of Jesus. We have probably all come to admire and love him. Our study of the Last Week and of Easter made us feel especially near him. You know that thousands of fine men and women are living Christian lives, trying to be as much like him as they can. I have been thinking that many of you will be wanting to decide that you would like to have your whole lives like his. I believe there should be a place in our school, as there is in every church, for people to decide this important matter.

Some boys and girls are growing up in Christian homes and have been learning and trying to live the Christian ways ever since they can remember. But usually such boys and girls like to come to one time in their lives when they feel they want to decide what their whole life shall stand for, a time to which they can look back for strength when the hard times come and with joy when they have accomplished something good.

Some boys and girls have already made that decision in their own churches. Then at a time like this, they simply strengthen their resolutions and feel a new joy.

Some boys and girls think, "I will wait until I am older," but they forget that by that time there will be many thoughts and habits that have slipped into their minds and lives that will not be easy to take out. They will have missed so many chances to do fine things for God, things that will bring happiness to themselves as well as others.

Each person makes his own decision, and then lives by it. Years from now, when you are in a different place, and have different friends, you will be living by the decision you make now. That is why it is important to think for yourself alone and choose the kind of life that will make you into the finest person, the most valuable citizen, the strongest man or woman you can be.

Let us read over these cards, laying them flat on the desk.

Pass them in the way that is quickest and least confusing. Have pencils ready. Have the cards lying flat with the front up. After reading softly to the class, suggest silent prayer before making the decision. Give careful directions. The teacher will be playing soft, worshipful music, such as *There is a green hill,* while the class bow their heads in prayer. Whenever a boy or girl feels that he wants to sign the decision, thus making his own promise to God, he will take his pencil and sign just the name, then lay it down again and bow his head, continuing in a prayer of his own, or if he can think of nothing further to say, may be reciting a piece of memory work to himself. Those who have already decided this and those who decided to-day for the first time will all sign. The teacher will close the period with a prayer.

Hymn—*Just as I am, thine own to be.*

Collect the cards. The next week, pass them again, handling them yourself. Have the class turn the cards over, and give careful directions for the marking. Explain one line at a time and give time at the close for marking. If No. 1 is true, place a cross after it; if not, leave it blank. Encourage the pupils to write the reasons for 4 or 5 if they are true, but do not overurge.

When this is done, collect the cards. It is urged that the teacher sort the cards as soon as possible after class, putting them into three classes:

(1) Those who have already made the decision and joined the church. These do not need further care.

(2) Those who want to join the church, both those just now making the decision and those previously decided. These should be checked by a brief conversation with the pupil and if possible, with the home, before turning the card over to the pastor of the church indicated.

(3) Those who have reasons for not making the decision or joining the church. These will often have to do with the home. Get a personal conference with each child and talk the matter over carefully.

Set a time when the teacher will be at the school so that pupils may drop in for conferences or ask certain pupils to come on certain evenings after school.

Many parents will not realize that the pupil has done as much thinking about the matter as is the case and will object. It is very wise that some contact be made with the parents. If the school is too large for the teacher to call on each home, send a letter to the parents, either calling a meeting for the discussion of the matter, or write a rather full explanation in the letter. At the meeting, tell what the course of study has been and some of the questions that have been discussed. Allow questions by the parents.

9. OUTSIDE ACTIVITIES

Help the class to plan together to do something of service. They may make something of value to some Christian institution and take it there if possible. They may hold a worship

service in an institution, give an afternoon party of games at an orphan's home, or plan and carry out a program or a regular Sunday evening worship service in a church in the community. Parents, Sunday School teachers, pastors should be invited.

If the church program is planned, it is suggested that one boy be chosen to preside, announcing the program and speakers. Another should be chosen to write and memorize the prayer. Those who make five-minute talks should also write their talks and memorize them. The teacher may want to go over the main ideas before they write but should let the talk be as spontaneous as possible. An outline of the type of program that has been given many times in Dayton is as follows:

Hymn—*Joy to the world.* Entire congregation.

Scripture reading—The calling of the fisherman. Leader.

Hymn—*Lead on, O King eternal.* Congregation.

The offering and anthem may be inserted here if the pastor so desires.

Talk—*The kingdom of love.* Pupil.

A brief story of the purpose and life of Jesus and his heroism in carrying out his purpose. Close with *The song of a heathen.*

Poem—*How He came.* Pupil.

Talk—*What it means to be a Christian.* Pupil.

This may be a brief presentation of the two great commandments and the new interpretation of the old laws as we find them in the Sermon on the Mount.

Recitation—Love, Moffat translation. Pupil.

Dramatic presentation—*An unexpected friend,* chapter 7, or *the broken-hearted father,* chapter 8.

Talk—*Our school.* Pupil.

This may describe briefly what the school looks like, how the pupils do their work, how an hour is spent, and what the pupils think of the school.

Closing Prayer by a pupil, followed by the class prayer and a musical response given by the entire group.

CHAPTER XIX

BUILDING THE KINGDOM ON EARTH

Aim:

MANY children as well as adults become discouraged with the progress of Christianity because they do not realize that the Kingdom is spiritual, coming gradually through the lives of the people. The aim of this chapter is to help them first to know where to look for evidences of the growing Kingdom of God and to recognize them, then to think out their own relationship to the Kingdom, finding the ways in which each as an individual may contribute to its growth. The teacher should use the terms "Kingdom of Love" and "Kingdom of God" interchangeably so that they become synonomous and so that the pupil associates the content of these lessons with the latter whenever he hears it at church or sees it in his own reading.

Suggested Plan:

1. DISCUSSION—THE WORK OF THE KINGDOM.
2. HYMN STUDY—WE'VE A STORY TO TELL TO THE NATIONS.
3. NOTEBOOK WORK.
4. DISCUSSION—CITIZENSHIP IN THE KINGDOM.
5. STORY—HOW ZACCHAEUS BECAME A CITIZEN OF JESUS' KINGDOM.
6. PLANNING THE WORSHIP SERVICE.
7. REVIEW OF MEMORY WORK.
8. OUTSIDE ACTIVITIES.

1. DISCUSSION

Review the ideas of the Kingdom of Love as Jesus conceived it in the wilderness and worked for it among the people. Help the class recall some of the things he told his disciples in the

last days together to show them that the Kingdom would not be an earthly one. Be sure that they understand what he meant when he said to Pilate, "My kingdom is not of this world."

Have them turn to Matt. 13:31-34, 44. Jesus very often described the Kingdom in parables and some of these will tell us what he was thinking about. Help them to discover the meaning of each of these.

The mustard seed—The Kingdom of Love will spread from this tiny beginning in Palestine until it reaches the whole world so that people everywhere turn to it for comfort and happiness.

The leaven—The Kingdom of Love is not to be found in any one place; we cannot put our finger on it. It is an unseen spirit of love that goes through the lives of people. We can see it only in its result on their lives. When the dough rises we know the leaven is there.

The treasure—When each person discovers what a wonderful joy the Kingdom of God brings to his life, he puts it first in his life. He gladly gives up everything that would keep the Kingdom from being in his heart and life.

Explain that because so many people become discouraged about the growth of the Kingdom when they cannot see it in the form they expect it, we shall make a list of the places where we may expect to find the Kingdom at work. Draw from the class as much as possible of these conclusions. List their responses on the board. The list may take some such form as the following:

(1) *In the work of the church.* Preachers, evangelists, Sunday School teachers, church societies and individual church members working for the Kingdom. Their two aims are to help one person after another get acquainted with Jesus and decide to become citizens of the Kingdom of Love, and to band themselves together with all church members of their own and other churches to bring about a Christian way of living in the city.

Let the class tell of definite things which their churches do to bring people to know and love Jesus and to teach them Christian ways, of ways in which the churches of the com-

munity work together to accomplish certain things. Make this as concrete as possible. Emphasize the work of the laymen as well as that of the preachers, for the responsibility must be shared. Recall the work of St. Francis and tell a story about Samuel Hadley from the following facts concerning his life.

Samuel Hadley was a young man who had been born and raised in a Christian home on an Ohio farm, yet before he was thirty, he had become everything that destroys fine, strong manhood. He drank and gambled, he was dishonest. At last he had to leave his home community. He secured a good position in New York city and for a time seemed to be respectable, but he still did the wrong things, thinking no one would find out. At forty years of age, he was a physical and spiritual ruin. He had lost his home and become a bum. One night he was converted in a famous mission in New York city. At once, he determined to face about and make a man of himself. He wanted now to be a man whom God could trust and respect. He did. His wife came back to him. He found a job in which he could win back the respect of others. Two years later he had the chance to take charge of the wonderful Jerry McAuley Mission, in which he had made his decision. For the next twenty-four years until his death he and his wife gave their lives to this mission, helping men who had sinned to find God and begin a new life. Hundreds of men and women owe their present happiness and good character to the great work of Samuel Hadley.

(2) *In service to others.* Recall from the year's work some of the men who have made the lives of people safer, happier, more comfortable as Jesus did. The list will include Dr. Grenfell, Jacob Riis, Robert Louis Stevenson. In business and factory life, too, the love and sympathy which Jesus showed for each individual is changing many of the old customs. Let the pupils mention the laws protecting workingmen, the welfare work of such factories as the National Cash Register Co., the bonus plan, the free libraries, schools and hospitals which we may find in each Christian community. All this has been started by Christian men who have in this way helped to build the Kingdom.

(3) *In taking the story of Jesus to people of other lands.*

Let the pupils recall the story of William Borden and mention any other missionaries they may know or know of. From the days when a missionary had to sacrifice all comfort and live in danger of having his life taken to these days when he is busy helping the nations to find the best way of governing themselves, there have been thousands of brave, strong men and women who have spent their lives for the Kingdom of God.

(4) *In helping to bring world peace and brotherhood.* Find out how much the pupils know of the work of Sherwood Eddy and of other people and agencies that are making for understanding and friendship among races and nations.

Summarize by helping the class to see that Jesus was right when he said that we will find the Kingdom "not here and not there" but within the hearts and lives of people everywhere. Its citizens are those people who are helping to make the world a place of love. All of us, the common people as well as the national and church leaders, may have a share in this. Read the poem given below. Give little explanation, but read it with a worshipful tone of assurance.

Years are coming, years are going, creeds may change and pass away,
But the power of love is growing stronger, surer, day by day;
Selfish claims will soon no longer raise their harsh, discordant sound,
For the law of love will conquer, bursting hatred's narrow bounds;
Human love will spread a glory filling men with gladsome mirth,
Songs of joy proclaim the story of a fair, transfigured earth.

—*Anonymous*

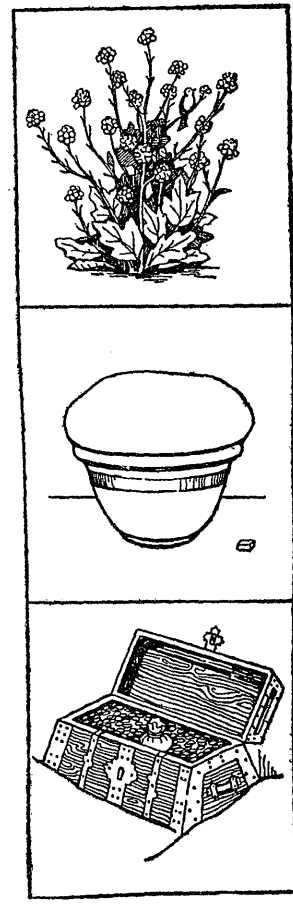
Published in Merrifield's "Modern Religious Verse and Prose."

2. HYMN STUDY

In these lessons choose from the hymns *Where Cross the crowded ways, Jesus shall reign, Joy to the world.* Introduce one new hymn if desirable.

We've a story to tell to the nations, No. 260. Discuss the four stanzas first, then the chorus. This wonderful story of the life of Jesus has made great changes in the life of every people who have heard it. That is why we are so happy to send missionaries over the whole earth. We know it will make happier homes and finer people. Have the four stanzas read silently, then make a list on the board of the blessings which this story brings to people.

Ask why we might call a country a "dark nation." Superstition and ignorance make such unhappiness and suffering that life is dark to the people. What could bring light or happiness to them? How? Have the class read the chorus and give its meaning in their own words. Help them sense the triumphant assurance of the last two lines and sing it accordingly.



3. NOTEBOOK WORK

Let the pupils make the last page or two in their notebooks on the Kingdom and write a sentence carry out as many of the following suggestions as seem desirable. These plans cover the work for the two weeks.

Illustrate the three parables of the Kingdom and write a sentence explaining each.

Illustrate the four phases of Kingdom work discussed in class and write a sentence or two about each. Write "In the church," etc., after each picture so that the class may think of it not as a building but as what happens there. A church, a factory, a

small map of Africa, a steamship may be drawn to symbolize these. If the parables are illustrated, the pupils may do the writing on this discussion without the illustrating.

As a closing paragraph for the notebook the pupil may enjoy writing on a fresh page a paragraph entitled "What this year of study has meant to me."

4. DISCUSSION

Stimulate the class to discuss how a boy or girl of their age in this community can be a good citizen of the Kingdom. What will he need to make himself a Christian who is helping to build the Kingdom of Love? In order to direct the thought some stories or studies will be taken up. The results of the discussion should be summed up on the board in some such way as this:

I will need to

(1) *keep my own contact with God at its best.* To open the discussion talk about the disciples who were the first citizens of the Kingdom. Let the pupils retell from their readings stories of Peter, John and the later teacher Paul. The secret of their bravery, their indomitable wills, their enthusiasm can be found in their own prayer life, their sense of closeness to God.

(2) *be ready to see chances for service and to work at them.* A study that will stimulate this idea is the parable of the ten virgins. Have the pupils turn to Matt. 25:1-13. Let them imagine Jesus talking to the people on one day in his last week. They crowded about him. He was conscious of the Pharisees standing in the crowd, hating him, watching to make trouble. He had come to teach about God, yet these very leaders of the church were the ones who could not see. Have the story read, then see if they can discover the meaning of this story.

Perhaps the class can explain various customs which will make the meaning clear. The groom had gone to the bride's home for the wedding but the feast was to be given at his home in a different city. No one knew just how long it would take the bridal party to reach the city, so the guests had to wait. In the crowd were ten young girls. Show, if possible, a model

of an Oriental lamp and explain how the wick was laid in the oil, and when the oil burned low, it had to be replenished from a flask which each person carried. Five of the girls had not expected to have to wait so long, so they had not brought their flasks. Of course, the bridegroom could not let them in when they came late, because the country was full of intruders and robbers.

Help the class to discover the whole meaning. Here were these men of religion thinking they knew more about God than any one else and yet when God sent the world a wonderful new message about himself, they were asleep. They had not kept in touch with God enough to recognize him in what Jesus was doing and saying. So, said Jesus, always be watching, for you can never tell when or in what way God is trying to speak to you and you may not be ready to hear or see what he is saying.

Recall that Jesus often said in his teaching, "He that hath ears to hear, let him hear." What does it mean? The physical law, God's law for our bodies, says that if a part of the body is not used, it dies. The little ground mole that digs under the ground used to have eyes, but now that he lives underground and cannot use them, the little nerves back of the eyeballs have dried up and although he still has eyes, he cannot see. The same thing, Jesus says, is true of our minds and souls. If we hear the right thing to do and do not practice it, we soon lose our ability to remember or understand it. That is why the people who have heard so many times what God wants them to be like but have not done it are in greater danger than the man who has never heard. For the man who has not heard can believe, but the other man has turned aside from it so many times that he cannot see any more the beauty and fineness of it.

Have the class think of instances in the lives of boys and girls when they might miss God's speaking to them if they were not ready. The Sunday School teacher might ask them to call on a sick friend who needed sympathy, little sister or brother might turn to them for protection or help, a school lesson that seems hard might be the very one needed sometime to help others, they might have a chance to speak a kind word

for some boy or girl who is disliked by the crowd. All these are God's chances to bring the Kingdom into our own or others' hearts, but we may miss them all if we are not watching.

(3) *be willing to stand for the right* no matter what it costs, be ready to change my own way of doing if it will help the Kingdom, be trying constantly to live as Jesus did. Tell the class the story of Zaccheus. Help them to think of times when we may need to take a stand for the right. Only the people who are strong enough to do so are worthy of being citizens of Jesus' Kingdom.

5. HOW ZACCHEUS BECAME A CITIZEN OF JESUS' KINGDOM

The city of Jericho was full of excitement, for it had been rumored that with the crowds of Passover pilgrims passing through their city on the way to Jerusalem the great Jesus would come with his disciples. The whole city was out on the streets watching the travelers as they walked in groups down the dusty road. As they waited they talked together, calling greetings to their friends and neighbors.

Among the crowd of watchers there was one man to whom no one called a greeting. He stood silently looking at one group and another but he stood alone. He was Zaccheus the tax-collector. Every one knew how rich he was and they knew he owned his great home and servants.

This morning Zaccheus felt suddenly lonely. He could return home and find pleasure but somehow he stayed on, watching the crowd and listening to their talk. He heard them speaking lovingly of Jesus. "He tells of a kingdom that will bring us justice and peace," said one. "We are beginning to think he is our long-expected leader from God." And a woman with a baby in her arms said wistfully, "They say he makes the sick well again. Perhaps he will see my baby."

There was a stir among the people and every one looked down the road, murmuring, "He is coming." Zaccheus pressed closer but the crowd was too thick. He ran ahead a little but the crowd closed in before him. Just then he came to one of the sycamore trees whose trunk was crotched close to the

ground. Quickly he stepped into the crotch and looked down the road. There, indeed, was Jesus walking and talking with his disciples while the crowd pressed close. Zaccheus was curious to see a man who was so deeply loved by the people.

Then an astonishing thing happened. As Zaccheus saw Jesus coming closer and closer he heard him say, "Zaccheus, to-day I would take dinner at your house." Zaccheus was amazed and flattered to think that such a famous man should offer to come to his home. He was proud that he had a fine home to which he could take an honored guest. He stepped down and started toward his home with Jesus. He could see that the crowd was displeased, and he heard some of them say, "Why should Jesus eat with such a wicked man? He should come to our homes."

As the two went down the beautiful streets of Jericho Jesus said, "This is a beautiful city, Zaccheus."

"Yes," answered Zaccheus proudly, "yes, it is a beautiful city. There are some wonderful homes!"

"That is a very lovely home over there," said Jesus.

"It is mine, it is the finest in Jericho," boasted Zaccheus. "We will see the grounds before we go inside." So they walked around the mansion.

"These great pillars are the finest the country produces," explained Zaccheus. "The fountain is of pure marble. It cost me a great deal of money. It was a long, long time before I could get these lovely trees and these beautiful flowers to grow. I spent much money on the garden."

"It is beautiful," said Jesus. "How happy you must be!"

"Let us go inside," suggested the host. "It is lovely within."

So they climbed the great stone steps. All over the beautiful home they went, with Zaccheus explaining. "That piece of statuary came from Greece. I am very careful and proud of it. You cannot find another piece like it in all the land."

Finally they came to the library. The place was lined with scrolls. Very few people owned books but here was a man with many, many books. "I got most of these from Rome," said Zaccheus. "I love books. I have spent a small fortune for them."

At last they were seated at the long table and servants came hurrying in with trays of rich foods. As they began their meal, Zaccheus said to Jesus, "Tell me what makes you so popular."

Jesus smiled. "I have so many friends," he said simply. "But how do you make friends?" asked Zaccheus eagerly.

Jesus' face lighted up with happiness. He began to tell of people in whose homes he had been. But as Jesus told one story after another the face of Zaccheus became sadder and sadder.

When Jesus saw this he paused and said, "You have this beautiful home where you may bring your friends. Are you not happy?"

"No," said Zaccheus slowly. "I am not happy. I have almost no friends. I think I have not learned the way to be happy as you have. Tell me what to do."

"The only way is to love people," said Jesus. "If you love God you cannot rob others of comfort and happiness. But to really love people takes a great deal of courage."

"Yes," said Zaccheus, "it would take a great deal of courage. For I am a tax-gatherer and I have robbed the people by making them pay unjust amounts. Every tax-collector does."

The room was very silent for a few minutes. Only the servants moved quietly about the tables. Then Zaccheus said, "I have made my decision. I shall join you in bringing a Kingdom of Love on the earth. I shall make good all that I have taken from the people, returning unto them four times what I have unjustly taken. From this time I shall deal justly and with love."

So the tax-collector became a citizen of the Kingdom and although we do not know how he faced the many hard things he had to do, we are sure that he stood out among his companions as a man who had the courage to live as Jesus taught.

6. PLANNING THE WORSHIP SERVICE

Talk over the closing worship service for the year as found in the next chapter and begin the plans for it. Ask for five volunteers to write out at home the statements or prayers

about the four phases of the Kingdom and to bring them to class next week.

7. REVIEW OF MEMORY WORK

Review as much of the memory work of the year as time permits. Vary the method of giving, having some by one pupil, some in concert. Do not resort to artificial methods which distract the minds of the class from the thought of the work.

8. OUTSIDE ACTIVITIES

Carry out the service begun in the last chapter.

CHAPTER XX

MAKING LIVES STRONG AND BEAUTIFUL

Aim:

THERE is a strong motive for Christian action in the challenge to build the Kingdom of Love on earth. We must not forget, however, that the power for action must come from a personal contact with and consecration to God. The aim of this closing chapter is to help the pupil desire a strong and beautiful life for himself and to turn to Jesus for inspiration and help.

Suggested plan:

1. CONVERSATION—JESUS MAKING LIVES STRONG AND BEAUTIFUL.
2. CLOSING BUSINESS.
3. WORSHIP SERVICE. STORY—THE CHRISTMAN.

1. CONVERSATION

Talk together again about the disciples in their work after Jesus had become a spirit. The pupils will admire them for their daring, their willingness to suffer for Christ, their enthusiasm. They will see that to be a follower of Jesus one must have a strong and beautiful life. Is it true to-day as well as then? Let them mention some pieces of work which need to be done for Jesus which demand such lives. Making the church of influence in the community, working for right laws, helping to break down wrong—these things can be done only by those who are brave and strong and whose lives are so good that the enemies of right cannot find wrong in them.

Some people are timid, afraid to stand out. Some love the wrong better than the right. But Jesus can put strength into such lives if they love him. Tell the class the story of Simon Peter, the weak, impulsive, easily frightened man who became worthy of Jesus' new name for him—the Rock. Read together

the account of his daring before the rulers in Acts 3 and 4, picking out the verses which show this change. He was also the man who defied the customs of the church and the instructions of the rulers and took the gospel to the Gentiles because he was sure that God is the Father of every nation. Some verses from Acts 10 will show this. Make it as inspiring as possible.

Recall the story of Samuel Hadley to show this same transformation in a life. It is not just weak or sinful men whom Jesus can help but it is also the boy with a temper, the girl who says sharp things, the boy who is tempted to do wrong or to go with a wild crowd, the girl who has a fault to overcome. Three things are necessary to bring about such a change—a sincere desire to be like Jesus, daily prayer for strength, and a continual practice of the things Jesus did and taught.

Jesus himself told the secret of a successful life in a story found in Matt. 7: 24-28. Have the class read it for a closing lesson and help them to see that it is literally true. The lives that crash or those that amount to nothing are those that are not founded on what Jesus taught. The pupils may be able to cite the lives of some whose failures are recorded in the newspapers of the day. On the other hand, the most humble lives that follow his teachings are those who are respected in the community and who make the basis of a safe, dependable citizenship. There are lives which try to seem respectable but which are wrong underneath. These will some day crash because they have no foundation.

Have the class read the parable in concert at the close of the conversation.

2. CLOSING BUSINESS

In closing give out the notebooks and report cards to be taken home. Talk about the course for the next year so that the pupils will look forward to it. It is well to look through the entire notebook so that they may see it as a whole and appreciate it. Carry out any other business necessary to the closing of school.

3. CLOSING WORSHIP SERVICE

On the week preceding prepare for this worship service by selecting five pupils to write out the statements or prayers to be used here. Each should have one of the five following topics:

Building the Kingdom in the church.

Finding the Kingdom in business, factory and community life.

Taking the gospel to other lands.

Helping nations to live together as Christians.

Bringing individual friends to a love for Jesus.

Decide whether to use statements or prayers in the service. A statement may point out how the Kingdom is expanding in this way and how we may help it. A prayer may thank God for the things that are being done in this field and ask him to help us and others of our day to bring the Kingdom here. Each should be only three or four sentences in length.

If the service can be held in the church auditorium it will add strength and impressiveness to it. If possible have the service mimeographed and put into the pupils' hands. Some of the leadership should be by the teacher but it may be shared with a few pupils who should sit on the platform with the teacher. The service may, however, be held in the class-room and may be as simple as desired. Pictures appropriate to each phase of the program may be selected and hung before the group.

SERVICE—THE KINGDOM OF LOVE

Opening hymn—Jesus shall reign.

Pupil, read or lead in prayer—The Kingdom in the church.

Class read in concert—For thy church that evermore—hymn, No. 38.

Class sing as response—For the darkness shall turn—hymn, No. 260.

Pupil—The Kingdom in service for others.

Recitation by one pupil—Whoso bears another's burden.

Class reading—Where cross the crowded ways of life.
Response sung—For the darkness.

Pupil—The Kingdom in other lands.
Recitation by one pupil—How He came.
Class reading—O Zion, haste.
Response sung—For the darkness.

Pupil—The Kingdom among the nations of the world.
Class reading—These things shall be.
Response sung—For the darkness.

Pupil—The Kingdom in the lives of individual people.
Class hymn—I need thee every hour.
Class recitation—Song of a heathen.
Response sung—For the darkness.

Story—The Christman.
Hymn—Just as I am, thine own to be.
Class read in concert—Thy kingdom come—hymn, No. 254.

This is a story retold from the novel, *A Singular Life,* written many years ago by a fine woman, Elizabeth Stuart Phelps. It has such a beautiful idea at the close that it makes the story worth hearing.

STORY—THE CHRISTMAN

Mr. Bayard was a young man who had just finished his preparation to become a minister. He was hoping to get a little church somewhere in town or country where he could preach all the things he had been thinking and studying about in the last few years. Some of his friends had already been invited to fine churches in the city and many to the town and village churches. No church seemed to be open for him. Just then a strange thing happened, and Mr. Bayard was sure it brought him what God would like to have him do.

It was one day when he was visiting a little fishing hamlet to see the village church. On the way to the meeting, he saw a drunken man beating his little child until it seemed he would kill him. A crowd stood around but every one was afraid to

touch the man. Instantly Mr. Bayard's coat was off, his hat and suitcase thrown down, and he was grappling with the man. When it was over, he saw that the drunken man and all the people were astonished to find that the fighter was a young man in preacher's clothes. He knew that they were not accustomed to churches and preachers.

Mr. Bayard picked up his hat and coat and went on to the church. The meeting did not go very well, for the people did not like the answers he gave to some of the questions they asked. All at once there was a disturbance in the rear, and Job, the half-drunken man, and some of his friends came up to the front.

"We are not the kind you have in your church," they said to the people, "but we know that minister is the right sort. If you don't want him for a preacher, we'll invite him to come down and have a church for us."

"But what will you poor fishermen pay him?" laughed the people. "And where will you get a church?"

"Never mind, we'll stand by him," they answered. And so it was that Mr. Bayard started a church in the fishermen's part of the village, though many of his friends thought it foolish of him, when there was no salary in sight.

It was not an easy thing to do. Mr. Bayard had been raised in a fine home, with good food, beautiful rooms, money enough to go to concerts and other entertainments. Now he lived in one little room rented to him by a washwoman. It had a little stove, but sometimes he had so little coal that it did not keep him warm. There were no pictures on the walls. The chairs were shabby. It was very different from his old home.

He rented a hall for a church and had an electric sign hung outside. At first he called his church, "The Church of the Love of Christ," but gradually the name was shortened by the people to "Christlove." Here every night he held services, helping these drunken men and wicked women to find Jesus and begin to live new lives.

One night there was a shipwreck off the coast and the young preacher, trained in swimming, jumped into the wild sea with its fierce waves and swam to the ship, when no other man dared to even launch a rescue boat. He brought one man to

shore and found that it was Job, drunk again. After this night, he was sick for weeks from battling against the cold waves and he never became really strong again, but when he returned to his church, the people came in crowds and loved him sincerely.

But there was one great wrong which he saw he must fight. The saloon was constantly selling liquor to these men and women, making beasts out of them faster than he could help them to be strong. Over and over a man would try to follow Jesus. Then the saloon would get him and he would be like an animal. Mr. Bayard determined to kill the business and of course the saloon keeper determined to be his enemy.

Night after night Mr. Bayard went out to help his people. Sometimes he found Job or another man just about to enter the saloon and he would walk down the street with him and see him safely home. He found that they did not really want to drink, but they were always grateful to him for saving them. One night he walked for hours with a wicked woman, showing her how much finer it was to live a pure life. So, little by little, the village seemed to be growing better and the enemies of the little church had to plan other ways of stopping his work.

Once they tried to kill him, but he was brave and warded it off. At last one night they set fire to his church and burned it to the ground. The people had no money to build another. The next day when he was in his room, tired and discouraged, his rich uncle came to him and said, "You are wasting your time here. You have nothing to show for your efforts and you are looking half-starved. Come home with me and live comfortably again."

Mr. Bayard looked straight at his uncle and said quietly, "You do not understand. I am representing God here, and God does not quit." So the uncle went away, but he sent Mr. Bayard a check to build a new chapel.

The people were very proud of their new chapel when it was built. They had a fine dedication service. They had all heard the threats of their enemies that the chapel should never be dedicated but at last the night came and the service was held. Just as the people were leaving the building, some one in the crowd threw a well-aimed rock and the preacher fell.

They carried him lovingly to his room and did all that could be done but in a few days he died. The whole village mourned. The ships lay at half-mast, the stores were closed, the people talked in low tones.

While the funeral was being held, a stranger passed through the village. The streets were deserted. The only sign of life was a fisherman sitting alone out on the end of a pier. He walked by. "What is the trouble here?" he asked.

The fisherman looked at him solemnly. "The Christman is dead," he replied.

So one man who followed Christ gave his life to bring the Kingdom of Love nearer to one spot on the earth.

INDEXES

INDEX 1. PICTURES AND POEMS 283
A. Picture Interpretations
B. Poems and Prayers
INDEX 2. HYMNS 284
INDEX 3. STORIES 285
MATERIALS TO PURCHASE 286
A. Books
B. Pictures and Stereographs

INDEX I. PICTURES AND POEMS

* Refers to Page Numbers in "Pupil's Book."

A. PICTURE INTERPRETATIONS

PAGE

1. Arrival of the Shepherds—LeRolle . . 67
2. Christ or Diana—Long 256
3. Christ and the Doctors—Hoffmann . . 57
4. Christ and the Fisherman—Zimmerman . 28
5. Christ in Gethsemane—Hoffmann . . . 230
6. Christ and the Rich Young Man—Copping . 147
7. Christ and the Rich Young Ruler—Hoffmann 147
8. Christ Casting Out the Money-Changers—Kirchbach 216
9. Crucifixion, The—Munkacsy 238
10. Ecce Homo—Ciseri 238
11. Gethsemane—Copping 231
12. Last Supper, The—Da Vinci 230
13. Temptation, The—Copping 77

B. POEMS AND PRAYERS

1. Almighty God, unto whom all hearts are open 117
2. Angelus, The—E. Markham 197
3. Builders, The—Longfellow 39*
4. Each in His Own Tongue—Carruth . . 44*
5. Give me clean hands—Hyde . . . 83, 22*
6. God prays—Angela Morgan 196
7. God send us men—Gilman 41*
8. Home Prayer, A 19*
9. How he came—Dawson 95, 24*
10. If I have wounded any soul—Gabriel . . 116
11. If I had been a Shepherd Boy—Turner . 68
12. Lord, as we thy name profess 35*
13. Love—Moffatt translation 30*
14. More things are wrought by prayer—Tennyson 37*
15. Morning Prayer, A 38*
16. Nameless Saints—E. E. Hale 196
17. Pledge, A 32*
18. Song of a Heathen—Gilder . . . 257, 47*
19. Table Prayer, A 38*
20. 'Tis Midnight—Tappan 239
21. Whoso bears another's burden—Blaisdell 104, 26*
22. Years are coming 266

INDEX 2. HYMNS

		PAGE
1.	Christ the Lord Is Risen Today	246, 44*
2.	Fairest Lord Jesus	29
3.	Father in Heaven	177
4.	For the Beauty of the Earth	156
5.	I Need Thee Every Hour	116
6.	In the Hour of Trial	240
7.	It Came upon the Midnight Clear	68
8.	Jesus Shall Reign	128
9.	Just As I Am, Thine Own to Be	148, 34*
10.	Lead On, O King Eternal	218
11.	O Jesus, Once a Nazareth Boy	50, 16*
12.	O Little Town of Bethlehem	69
13.	O Master-Workman of the Race	60
14.	O Zion, Haste	104
15.	Saviour, Hear Us We Pray	116
16.	There Is a Green Hill	240
17.	We May Not Climb the Heavenly Steeps	128
18.	We Would See Jesus	127
19.	We've a story to tell	267, 49*
20.	When Morning Gilds the Skies	30
21.	Where Cross the Crowded Ways	266
22.	Worship the Lord in the Beauty of Holiness	154
23.	Yield Not to Temptation	77, 20*

INDEX 3. STORIES

		PAGE
1.	Artist Who Forgot Four Colors, The	105
2.	Broken-hearted Father, The	118
3.	Christman, The	277
4.	Forgive Us Our Trespasses	188
5.	Our Daily Bread	185
6.	Glory of Thy People, The	70
7.	Good-Will Among Men	132
8.	Hallowed Be Thy Name	181
9.	Holiday of Pippa, The	166
10.	How Zaccheus Became a Citizen of the Kingdom	270
11.	Knight of the Pure Heart, A	157
12.	Labrador Doctor, The	96
13.	Lead Us Not into Temptation	190
14.	Making an Heroic Decision	211
15.	My Father's Business	54
16.	On Nazareth Hill	47
17.	Our Father	179
18.	Poet Who Worked with God, A	200
19.	Putting God First Every Day	149
20.	Salt of the Earth, The	252
21.	Single-Handed Fight, A	220
22.	Thine Is the Glory	192
23.	Thy Kingdom Come	183
24.	Unexpected Friend, An—a dramatization	108
25.	Young Man with a Daring Dream, The	10*

MATERIALS TO PURCHASE

A. BOOKS USED OFTEN IN THE COURSE

1. Anonymous—By an Unknown Disciple
2. Bailey—The Gospel in Art
3. Carrier—Builders on the Rock
4. Crow—Christ in the Poetry of Today
5. Hunting—Stories of Brotherhood
6. Lambertson—The Rules of the Game
7. Parkman—Heroines of Service
8. Smith—Hymnal for American Youth
9. The Children's Story Garden

B. PICTURES AND STEREOGRAPHS

1. *Perry Picture Co., Malden, Mass.*

123	Armitage	The Remorse of Judas
280	Da Vinci	The Last Supper. 10 cents
301	Raphael	Sistine Madonna. 10 cents
339	Raphael	The Transfiguration
510	Millet	The Sower
524	Millet	The Rainbow
620	LeRolle	Arrival of the Shepherds. 10 cents
625	Merson	Repose in Egypt
792C	Von Bremen	The Little Brother
797O	Hoffmann	Christ Raising the Daughter of Jairus
797U	Hoffmann	Christ in Gethsemane. 10 cents
802	Hoffmann	Christ and the Rich Young Man. 10 cents
831B	Munkacsy	The Crucifixion
940	Watts	Sir Galahad
965	Hunt	Finding of Christ in the Temple
1016	Anderson	Chorister Boys. 10 cents
1101	Zimmerman	Christ and the Fishermen. 10 cents
1101B	Zimmerman	The Consoler
1102	Ciseri	Christ and Pilate
1339	Boughton	Pilgrims Going to Church. 10 cents
1498		Litchfield Cathedral

1922		The River Jordan
1923		Nazareth
1924		Jerusalem from the Mt. of Olives
1925		Garden of Gethsemane
1928		Market in Jerusalem
1931		Joppa—House of Simon the Tanner
1932		The Dead Sea
3058	Mengelburg	Jesus' First View of Jerusalem
3250	Harrach	The Denial of Peter
3268	Kirchbach	Christ Casting Out the Money-Changers
3290	Long	Christ or Diana
3330	Ender	Holy Women at Tomb. 10 cents
6932	Prell	The Corruption of Judas

2. *Tissot Pictures*

New York Sunday School Commission, 416 Lafayette St., New York City

2 Joseph Seeks Lodging in Bethlehem
14 John the Baptist and the Pharisees
26 Healing the Blind and Lame
28 Calling of St. Matthew
32 The Sick Were Brought unto Him
35 The Presentation of Jesus
44 The Palsied Man
45 Sermon on the Mount
67 Jesus Walks in Solomon's Porch
85 The Tribute Money
167 The Return of the Prodigal
170 Calling of Sts. James and John
209 Jesus in the Synagogue
The Son of the Widow of Nain

3. *Wilde Pictures*

177 Shepherd's Field at Bethlehem
217 The Horns of Hattin
237 The Samaritan Pentateuch
250 Carpenter's Shop
308 Galilean Fishing Boat
312 Jacob's Well

4. *Miscellaneous*

Curtis Publishing Co., Philadelphia, Pa.

Taylor Pictures

The Boy Jesus
I Will Lift Mine Eyes
O Little Town of Bethlehem
When I Consider Thy Heavens

Beecher Picture

Jesus and the Adulterous Woman

Copping Pictures—Set of about 100

From Westminster Press, Witherspoon Bldg., Philadelphia, Pa.
Or the larger set from The United Tract Society, Toronto, Canada.
(Must be purchased in Canada)

Union Bible Picture Co., 1816 Chestnut St., Philadelphia, Pa.

8 Merson—Arrival in Bethlehem
95 Newman—Daniel Praying
118 Soord—The Lost Sheep
147 "Good Measure, Pressed Down"
159—Linson—The Crucifixion
174 Burnaud—John and Peter Running to the Tomb

Pilgrim Press, 14 Beacon St., Boston, Mass.

Set of pictures as printed in volume "Gospel in Art" by E. A. Bailey

Von Gebhardt—The Rich Young Man
Pighlem—The Entombment

5. *Stereographs*

Keystone View Company, Meadville, Pa.

3163 Life on the Shore of Galilee
3182 Bethlehem
3183 Hills About Nazareth

3210 Throngs Outside Jerusalem
3215 Shores of Galilee
3242 Plowing in the Plain
3243 Court of a Village Home
3250 Jerusalem, the Beautiful
3255 Rock of Elijah's Altar
3260 Samaritan Priest and Scroll
10968 Ancient Fountain of the Virgin
10974 Fishermen Mending Nets
10979 Rock-hewn Tomb Near Jerusalem

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THE KINGDOM OF LOVE

Pupil's Book

THE KINGDOM OF LOVE

A Text-book for Classes in Religion

BY

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Illustrations by ROSALIE LOWREY

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CONTENTS

CHAPTER		PAGE
I.	A WORLD HERO	9

JESUS, THE BOY

II.	A BOY WITH A GREAT DREAM	16
III.	SERVING GOD AT HOME	19
IV.	DECIDING WHAT KIND OF A KING TO BE	20
V.	CHOOSING HIS ASSISTANTS. *Review*	22

JESUS, CITIZEN OF THE KINGDOM

VI.	FEELING GOD'S SYMPATHY FOR SUFFERING ONES	24
VII.	FEELING GOD'S LOVE FOR ALL PEOPLE	26
VIII.	SHARING GOD'S SUFFERING OVER WRONG-DOING	28
IX.	LIVING THE NEW LAWS OF LOVE	30
X.	LOVING AND FORGIVING OTHERS	32
XI.	CHOOSING TO LOVE GOD MOST	34
XII.	WORSHIPPING GOD	35
XIII.	TALKING WITH GOD	37
XIV.	WORKING WITH GOD. *Review*	39

JESUS, THE HERO

XV.	STANDING FOR THE RIGHT	41
XVI.	GIVING HIS LIFE	43

JESUS, THE KING

XVII.	LIVING AFTER DEATH	45
XVIII.	CALLING US TO BE HIS HELPERS	47
XIX.	BUILDING THE KINGDOM ON EARTH	49
XX.	MAKING LIVES STRONG AND BEAUTIFUL	51

THE KINGDOM OF LOVE

CHAPTER I

A WORLD HERO

Verses to think about:

O Jehovah, in the morning shalt thou hear my voice,
In the morning will I order my prayer unto thee.
Psalm 5:3.

But I will sing of thy strength,
Yea, I will sing aloud of thy loving-kindness in the morning.
Psalm 59:16.

O how love I thy law!
It is my meditation all the day.
Psalm 119:97.

Readings: (Always include the last verse mentioned.)

1. John 8:28-33 and Luke 17:20-21. The Kingdom of Jesus.
2. John 6:1-16. The common people heard him gladly.
3. Matt. 12:13-18. Jesus is the Son of God.
4. Matt. 13:54-58. His town cannot understand him.
5. John 6:24-28, 35, 36, 66-70. The bread that lasts is the truth about God.
6. Matt. 23:37-39 and Luke 19:41-42. His sorrow because the people would not listen.
7. Mark 15:1-5. Jesus is master of himself.
8. John 21:15-18. Jesus' plans for his kingdom.
9. John 10:1-19. Jesus is the shepherd of his people.

Things you may do:

1. In your reading at home or the library watch for the lives of other men who seemed at their death to have failed in what they set out to do, but were later recognized as great. Watch also for those boyhood qualities of great men which would make you know they might become great. The girls

will want to find these things true of some great women, too.

2. Look in your geographies for Palestine, the country where Jesus lived, and see where it is in relation to other countries you have known. People still visit this land to-day because Jesus lived there. How do they reach it from where you live? Trace the routes.

THE YOUNG MAN WITH A DARING DREAM

Two thousand years ago, in a small country on the shore of the Mediterranean, a young man sat alone on a bare, rocky hill and dreamed a great dream. His country wanted a king. They had once had a great king but their nation had grown weaker and weaker, conquered by other nations, governed and oppressed by kings and emperors in other lands. In spite of it they dreamed—these Hebrew people—of the coming of another king, sent to them by God. He would drive out the oppressors and set them free.

Now this young man had a great dream. He had thought about it for years, from the time he was just a boy. Gradually it had come to him; now at last he was ready to act. God had made it clear to him that he was to be their king. He was the Son of God for whom they had looked in their trouble. He was to set them free from their foreign rulers.

But the dream was even more daring than that. He had discovered a great truth. Fighting against the enemy with an army, setting up a throne of his own, ruling over their cities and towns would not set his people free. All the rulers of the earth had conquered by cruelty and force but their kingdoms never lasted. Each time a stronger king came and captured all the others. This young man believed that if people would love and help each other, there could be the strongest kingdom on earth, for he was sure that love was really stronger and finer than anything in the world. He believed that God himself was not a cruel and revengeful God, but a loving heavenly Father. So he would build a kingdom of love on the earth.

Then he began to plan how he would build this kingdom of God in the one little country where he lived and how at last it would spread until it covered all the world. Oh, it was a

daring dream. He would go, not with armies, but as a simple teacher. He would live what God is like. And as each person saw it and began to live with love, others who saw it would want to live in the same way, until at last all the world would be at peace together, and would worship the God of love, and he—Jesus would be king. A King! Not a king with power over soldiers, but a king with power to help people find happiness. It was the most difficult task any one could have chosen. Every act, every word, must show perfect love, like God himself.

So he went out. He planned to tell the good news to the leaders in the church. He planned to teach the common people. He planned to choose a few men who could be his friends and travel about with him. Then as they learned the good news he was bringing, they could go out and tell many others. In this way the kingdom might come about in a very short time. How glad the people would be to know that they could live so that they might be free—free from fear and ignorance and superstition and sin.

He went first to the part of the country where he had been a boy. He talked to the fishermen and the farmers in the market at Capernaum. He chose his helpers—twelve working men who were eager to learn. Then he began to preach and to teach. Wherever he was—in the streets, at the seashore, on the hills outside the cities, or in the churches on the Sabbath day he told people of the great love of God and how it could make their lives free. He talked about the wonderful Kingdom they might have if they all worked for it—the Kingdom of God on the earth. And wherever he went, great crowds came about him to hear. Hundreds believed and were filled with a great joy. And so eager was Jesus to show them the love of the Father that he touched many of those who were sick and blind and lame and healed them by the power God had given him. His own joy grew greater and greater as he saw his dream coming true.

But sad things began to happen. The people from his own home town said, "This man cannot be the Son of God. We knew him when he was a boy. His father was a carpenter." And many people turned away. The leaders of the Church

said, "He cannot have the truth. Only the Church can know God and tell the people what to do. They must listen only to us." And when they saw that the common people still followed him gladly, they began to hate him and try to plan some way to kill him.

But Jesus was still glad in his heart because of the crowds. He could still build his Kingdom. One day when he went to the hills to be alone, the people followed him in great crowds. His heart went out to them and he said to his friends, "They are hungry for the truth. They are like sheep without a shepherd." So he taught them. All day long they listened, and when evening was come, they brought their sick and he healed them. And when it was sunset and they were hungry and far away from the town where they might buy bread, he did a wonderful thing. He took what bread they had and prayed to the Father and divided it among them, and there was enough for the thousands of people. Then they rose up and said to him, "You are the king we have looked for so long." His heart was glad. They said, "Let us make you a real king and put a crown on your head and follow you into battle." But Jesus would not consent. Then they would not listen but clamored the more for him to be their kind of a king. So he slipped away.

The next day, when they came to him again, Jesus was sad. He saw now that most of them had not understood him at all. "You came to me for the healing and for the bread I gave you," he said. "You did not see that the truth I was teaching was bread for your lives. It is bread that would last as long as you live. You want a king who will live for only a few years and then be gone. I was giving you a kingdom that would last forever." But they did not understand. So a great many of them turned away and followed after him no more.

So he was left, this young man who could have been king, with only a few friends. His home people had refused him, the common people had not understood, and the church leaders were his bitter enemies. Even his closest friends, though they believed and knew that he was the Son of God and that his words brought joy and life, could not understand why he did not become the kind of king they wanted. He thought

about it for a long time. Was he right? If he continued teaching instead of becoming their king, he could see just what would happen. His enemies would turn the people against him and would find a way to kill him. Then he would have failed. His dream would amount to nothing. He would have failed in building the Kingdom of God. While he was still sad and troubled about it all, he took his three best friends—Peter and James and John—high up on a mountain to pray alone. Only God could tell him now what to do.

Then as he prayed a wonderful thing happened. The spirits of two other great men who had worked with God and who had seemed at times to fail came and talked with him and comforted him. God himself seemed very close to him, and the three friends heard a voice that said, "This is my Son, hear him." And with that there came to Jesus a great courage to go on with his dream. He was right; it was only love that would set people free. He would go on as he had planned, no matter what happened. He was sure now that his enemies would kill him, but in his moments of prayer a great truth had comforted him. He knew that death would not stop his living, that he would go on living always. He knew that this life after death would be happy and useful for all those who love God and live good lives. He must help his friends to see this.

Then Jesus did a very daring thing! It was springtime, the time of their great religious holiday, the Passover. Jerusalem, the capital city, would be crowded with people. It was his great chance to tell the people. But his friends said, "Let us not go to Jerusalem. It is almost sure death for you." Should he try to escape those evil people who would not believe him? He knew God's heart was breaking because of all the wrong in the world. He knew now that he must go on to the end, with his heart breaking, too, because men would not see the right and do it. He said to his friends, "Any man who tries to deliver his people from wrong will suffer at the hands of those who hate the good. I must go on though they kill me."

So Jesus turned his face toward Jerusalem and journeyed on, for he knew that he could do nothing but continue to live and teach the love of God. He planned to eat the Passover Feast

with his twelve friends just as they had eaten it in other years, though he knew it would be the last supper he would ever have with them.

It was evening, and Jesus sat down at the long table with the twelve. He knew that one of these twelve had lost faith in him and had bargained with his enemies to capture him that very night. It hurt him that it should be one of his close friends. When the meal was finished he said to this one, "Go and do your errand." And Judas hung his head and slunk away.

When he was gone Jesus looked with great love and sadness on these men who had lived with him during the short time he had been working. Only two or three years to make his dream come true and it had failed! Did they understand? Then in beautiful words he tried to make it clear. "I had a great dream about the Kingdom of God," he said, "and you believed it. Now you will think it has failed, for they will kill me, but I shall live again. The mansions of this Kingdom are not palaces built with hands; they are my Father's mansions, and they are not seen. Remember that I said to you, 'The Kingdom of Heaven is not here, not there; it is within you.' But now I must go. Let us pray." They bowed their heads, and Jesus prayed the most beautiful prayer the world has heard. It was like a father going away and leaving his little children who could not yet understand the world. And when they had sung a hymn, they went out into a beautiful garden. There Jesus went away from them to be alone.

When he was alone, he talked again with God. He was so sad and troubled that he was in agony. There would be a cruel death; they would torture him. He shrank from it. But it was not alone the great pain. The world would think he had failed. He had done what was right, but it had only come to disgrace and shame and death. He could not understand why it should be so. "Father," he prayed, "this hour is so hard. But Thou knowest best. Thy will be done." And when he had said this he felt strong, patient with those who did not understand, loving even towards his enemies. Perhaps they would still believe, if he endured all the pain and gave his very life.

The soldiers came then and took him away. There were trials in one palace and another—unfair trials, not even observing the rules. Jesus saw in the crowds the rulers of the church, urging the people to kill him. At last the mob that had gathered around him got the permission from Pilate, the Roman ruler. They were cruel, as he had known they would be. They did torture him. But because he had conquered his fear of pain and disgrace, because he was sure he was right about God, he stood silently and said nothing. They beat him and laughed at him, but he said nothing.

After that they took him outside the city and killed him, fastening him to a cross. His friends gathered about, weeping. His enemies stood nearby laughing at his pain. Now was the time to prove to them that he was right. In spite of the great pain, he talked lovingly with his friends. He looked at his enemies and prayed, saying, "Father, forgive them. They do not understand what they are doing." So calm and strong was he that when at last he died, a soldier nearby said, "Truly this man was the Son of God."

His friends came and wrapped his body in clean linen and laid it in a cave-like tomb. Broken-hearted, they went to their homes. But the wonderful thing happened which he had told them. After three days he came and talked to them again, and assured them over and over again that he was alive and that all who believed in him should live in the same way. Then he said, "The Kingdom of God can still be built if you will each take my work upon you and preach the good news in every country. They will hate you and perhaps even kill you, but only so can this great dream come true." So they went out over all the world, and told all that Jesus had done and said.

CHAPTER II

A BOY WITH A GREAT DREAM

Prayer Hymn:

O Jesus, once a Nazareth boy,
And tempted like as we,
All inward foes help us destroy
And spotless all to be.
We trust thee for the grace to win
The high victorious goal,
Where purity shall conquer sin
In Christlike self-control.

—*Anonymous.*

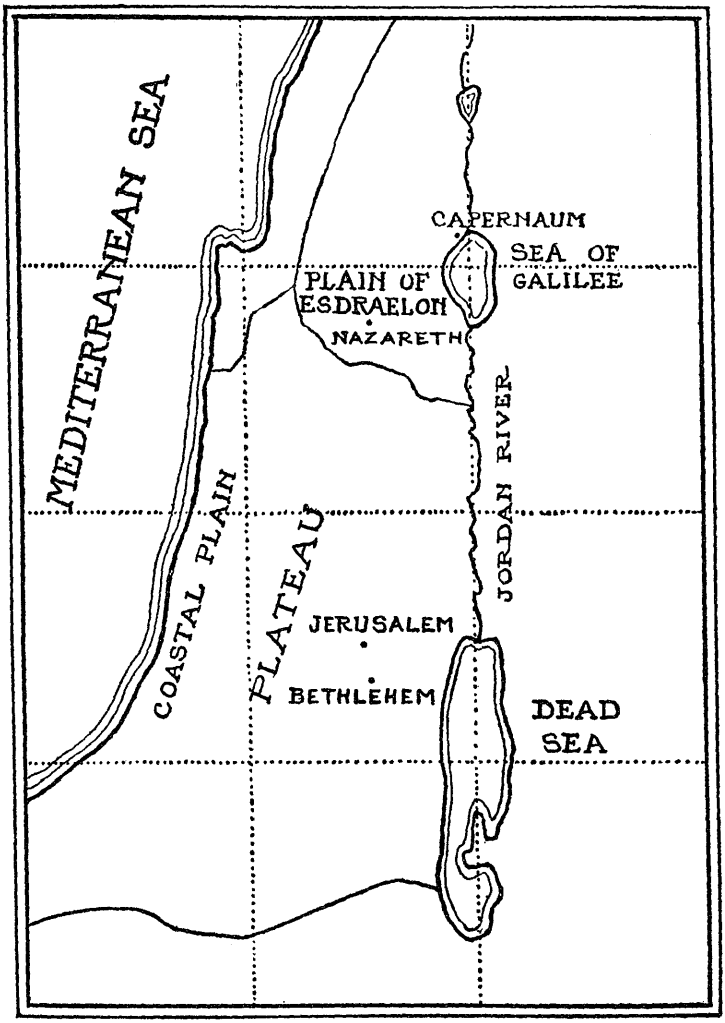
Readings:

1. Deut. 6:4-9. The verses on the doorpost of Jesus' home.
2. Psalm 125:1-2 and 128:1-3 and 9:7-11. Jerusalem, the wonderful city.
3. Eccles. 12:1 and Hosea 6:6 and Micah 6:8. Jesus must have known these verses.
4. Joshua 1:1-4; 3:7-17. The story of when the nation came to this country to settle.
5. Psalm 108:23-31. The Jewish people were not sailors but they loved to watch the sea.
6. 1 Sam. 3:1-11. A boy who was ready for a call to service.

Things you may do:

1. Ask some Jewish boy or girl of your acquaintance to tell you all about the Passover as they celebrate it now. Ask why they do each thing. You will find some beautiful customs. If you can, attend a service at the synagogue on Saturday morning. At home, make a list of the things you saw or the things they did which impressed you. Find out the reasons for as many of them as you can. We have a great many things for which we are grateful to the Jewish people.

2. In recent magazines, you will be able to find articles with



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pictures about the Holy Land or Palestine. Cut the pictures out and take them to school for the bulletin board.

3. Here is a list of the words you will want to know as you write in your notebook. Look over the list several times, noticing the spelling, so that it will be easier for you when you write. Do you know what each word stands for?

Palestine	Judea	disciples
Jerusalem	Samaria	kingdom
Capernaum	Galilee	Messiah
Bethlehem	Nazareth	Jordan

4. Would you like to make a simple map of Palestine with salt and flour? Get a very heavy piece of cardboard, or better, a thin piece of board such as comes on the end of an orange crate. Draw a rectangle 6 by 8 inches. Place dots every two inches on the outside lines, and draw light inside lines.

Draw the coast-line and the eastern boundaries as in the map on page 17. Then prepare your paste, mixing equal quantities of salt and flour. It will take about a cupful of each. Now, stirring slowly, add water until you get a consistency that will mold. You must be very careful not to get it too wet, and yet it must be wetter than plasticine in order to stick to the board.

Begin laying the paste on the map along the coast-line. Working rapidly, cover all the land, leaving bare the bodies of water and a crack for the Jordan River. As you work make the coastal plain about one-fourth of the width from the sea to the Jordan. Let it rise into a hilly plateau, with the land beyond the Jordan even a little higher. Make the plain of Esdraelon in Galilee, with a mountain for the point called Mt. Carmel and hills for the northern border.

Be sure to have enough paste for the whole map before you begin, for when it once dries you cannot fasten more to it.

Lay the map away to dry. The next day you may take water colors and tint the bodies of water blue. If you like, you may draw the boundaries for the three provinces and tint each province a different color. Bring your map to the school at the next lesson.

CHAPTER III

SERVING GOD AT HOME

A prayer to use this week:

Dear Father, I thank thee for my home with my brothers and sisters and with my parents who love and care for us. May our lives be filled with thy love as we live and work together. May we be unselfish and thoughtful of each other. May we forgive when others make us angry, remembering our own mistakes. May we be courteous to all those who come to our door and to those who are guests in our homes. May each one do his share of work cheerfully and help in every way to make our home a happy one. So may the spirit of Jesus abide with us. Amen.

Readings:

1. Luke 2:41-52. A great experience and a wise decision.
2. Col. 3:20 and Eph. 6:1-3. Jesus did honor his parents.
3. 2 Kings 22:1-7. A boy who lived up to his best.
4. Daniel 1:1-8, 17-20. A boy who stood for what his parents had taught him.
5. Psalm 133. How beautiful is a peaceful, friendly home.
6. Proverbs 1:7-10, and 6:20-23. Wise sayings for us.
7. Proverbs 3:5-7, 13-18. Loving and working with God is the best kind of wisdom.

Things you may do:

1. Find this week as many ways as you can in which you can serve God in your home. If you like, make a list of these and take them to the school to talk over with the teacher. It may be work cheerfully done or appreciation shown to your mother or an act which saves her some work. There are many other ways, too.

2. Plan an evening of entertainment for your family or for the children. You may use games, stories, riddles, or other things, but plan so that all can enjoy themselves.

CHAPTER IV

DECIDING WHAT KIND OF A KING TO BE

A hymn to remember:

Yield not to temptation, for yielding is sin,
Each victory will help you some other to win;
Fight manfully onward, dark passions subdue,
Look ever to Jesus—He will carry you through.

Ask the Saviour to help you, comfort, strengthen and keep you,
He is willing to aid you, He will carry you through.

Shun evil companions, bad language disdain,
God's name hold in reverence, nor take it in vain;
Be thoughtful and earnest, kind-hearted and true,
Look ever to Jesus—He will carry you through.

—*Horatio R. Palmer.*

Readings:

1. Luke 3:1-14. John, the preacher of a new way of life.
2. John 1:19-34. Jesus baptized by John.
3. Isaiah 9:6, 7 and 11:1-10. The hope of the nation.
4. Isaiah 3:1-10. A righteous judge and leader.
5. Isaiah 11:1-7. This hope was their comfort in trouble.
6. Luke 2:1-20. The beautiful story of the baby.
7. Luke 1:46-56. The song Mary sang when she knew she was to be the mother of the Baby Jesus. Its Latin name is the Magnificat.
8. Matt. 2:1-12. The story of wonderful visitors.
9. Matt. 2:13-23. The story of the flight into Egypt.
10. Luke 2:25-33, 36-40. Mary and Joseph at the Temple.
11. 1 Sam. 1:20-28. Another boy who was presented at the Temple.
12. Mark 1:1-13. The battle Jesus fought.
13. Matt. 3:13-4:11. Another story of the decisions.
14. Luke 4:1-14. Jesus overcoming his tempting thoughts.

Things you may do:

1. Memorize the hymn in this lesson.

2. Begin planning your Christmas so as to bring the joy of Christ to some one in a new way this year. You and your friends may sing carols in some place where it will make the people happy. Your gifts to your family may be doing something to bring them happiness. Talk over your ideas with your teacher.

3. Write an original story about a boy or girl who had a difficult decision to make. Take it to the school of religion with you.

4. Look up at the library anything you can find about the following subjects:

Handel, the composer of the oratorio, "The Messiah."

Raphael, painter of the Sistine Madonna.

Carol singing in England.

CHAPTER V

CHOOSING HIS ASSISTANTS

Review

The class prayer: (To be memorized)

O God, our Father, give me clean hands, clean words, and clean thoughts;
Help me to stand for the hard right against the easy wrong;
Save me from habits that harm;
Teach me to work as hard and play as fair in thy sight alone as if all the world saw;
Forgive me when I am unkind; and help me to forgive others who are unkind to me;
Keep me ready to help others at some cost to myself;
Send me chances to do a little good every day, and to grow more like Christ. Amen.

—*William DeWitt Hyde.*

Readings:

1. Matt. 4: 18-24. Calling the fishermen.
2. Luke 5: 27-32. Calling Matthew, the tax-collector.
3. Luke 9: 57-62. Being a disciple demands bravery.
4. John 1: 35-50. Calling two others.
5. Luke 6: 12-19. The names of the twelve.
6. Matt. 10: 1-11. Sending the disciples out to work for God.
7. Luke 9: 1-6. The disciples carrying the word to others.
8. Exodus 3: 1-12. Moses being called to his great work.
9. 1 Kings 3: 3-15. A king asking God for wisdom for his task.
10. Acts 9: 1-7, 19-22. A great man called to his work.
11. Isaiah 6: 1-8. A young man called by God.
12. Luke 4: 16-24. Jesus proclaiming himself but being rejected.

Things you may do:

1. Memorize the class prayer.

2. As you come across illustrations of any of the phrases of this prayer, make a list of them to take to school with you. These may be poems, quotations from great men, stories in books, incidents in newspapers, incidents in the life about you.

CHAPTER VI

FEELING GOD'S SYMPATHY FOR SUFFERING ONES

Poem to memorize:

HOW HE CAME[1]

When the golden evening gathered on the shore of Galilee,
When the fishing boats lay quiet by the sea,
Long ago the people wondered, tho' no sign was in the sky,
For the glory of the Lord was passing by.

Not in robes of purple splendor, not in silken softness shod,
But in raiment worn with travel came their God,
And the people knew His presence by the heart that ceased to sigh
When the glory of the Lord was passing by.

For He healed their sick at even, and He cured the Leper's sore,
And sinful men and women sinned no more,
And the world grew mirthful-hearted, and forgot its misery
When the glory of the Lord was passing by.

Not in robes of purple splendor, but in lives that do His will,
In patient acts of kindness He comes still;
And the people cry with wonder, tho' no sign is in the sky
That the glory of the Lord is passing by.

—*W. J. Dawson.*

Readings:

1. Luke 13:10-17. If Jesus had power, how could he keep from helping?
2. Luke 7:11-17. Jesus could not let such suffering go on.
3. John 9:1-11, 30-38. He would do away with these superstitions.

[1] Published by Fleming Revell and Co. and used by permission of the author.

4. Mark 2:1-12. Righteousness is more important than health.
5. John 4:46-53. Sometimes it did help them understand God's love.
6. Mark 1:40-45. It did hinder the work of Jesus at times.
7. Mark 1:32-34. Picture this in your minds.
8. Luke 17:11-19. God must appreciate gratitude.

Things you may do:

1. Make a list of all the organizations in your city that are helping suffering people. Find out if you can where the money to support each comes from.

2. Plan something for a sick or shut-in person whom you know, or for the children's ward of a hospital. It may be paper dolls or jointed animals, scrapbooks, or a collection of funny stories wrapped up like powders to be taken every hour. A welcome gift is a lapboard for writing, made of very heavy cardboard and covered on both sides with pretty wall-paper or cretonne.

CHAPTER VII

FEELING GOD'S LOVE FOR ALL PEOPLE

A hymn to remember:

Whoso bears his brother's burden,
  Whoso shares another's woe,
Brings his frankincense to Jesus
  With the men of long ago.

When we soothe earth's weary children
  Tending best the least of them,
'Tis the Lord himself we worship,
  Bringing gold to Bethlehem.

—*James A. Blaisdell.*

Readings:

1. Matt. 13:9-14. Life was more than rules about the Sabbath.
2. John 8:2-11. The life of even a wicked woman was precious to God.
3. Matt. 10:29-31, 6:9-11. God is a loving Father.
4. Mark 7:24-30. All nations are God's children.
5. Luke 10:25-37 and Matt. 5:43-48. Who is my neighbor?
6. John 4:1-10; 19-35. God's children may worship him anywhere.
7. John 10:11-16 and Matt. 28:16-20. We must tell all nations.
8. Acts 10:1-35 and 15:6-9. Peter learned that God loves the Gentiles.
9. Matt. 7:11. God loves each one of us.

Things you may do:

1. Make a list of all the organizations in our city which are helping those who are not sick but who need loving care in some way—babies of mothers who are working, children without homes, old people without homes, and others.

2. Find out what your own church is doing in America and in foreign lands for those who need sympathy and love.

3. Plan something which your class can do for some group in your own community which will show them that God loves them. Perhaps you can go to sing for some one or have a party for some younger children.

4. Memorize the hymn given here.

CHAPTER VIII

SHARING GOD'S SUFFERING OVER WRONGDOING

A prayer: [2]

If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in mine own wilful way,
Dear Lord, forgive.

—*Chas. H. Gabriel.*

Readings:

1. John 8:1-11. Jesus showed pity and fairness for the woman.
2. Luke 11:37-52. Jesus did not hesitate to rebuke wrongdoing.
3. John 5:1-14. Jesus showed that wrong living brings its own punishment, that God can forgive our sins but cannot prevent us from wrecking our health.
4. Luke 7:36-50. God can forgive if the person is really sorry.
5. Luke 12:1-5. Jesus warned his friends against being led into wrong.
6. Luke 15:1-10. A story to show God's love for each one who is living in the wrong way.
7. Luke 18:34, 39, 41-42. Jesus was broken-hearted because the wrongdoers would not see the right.
8. John 3:16-21. God does all he can to help, but those who choose the wrong make darkness for themselves.
9. John 7:12 and 12:44-50. Our own choices are the things that bring us happiness or sorrow.
10. Matt. 24:40-44. The kingdom of God is for whoever chooses it. One man will take it, and the next will not.
11. Luke 20:9-16. Sin brings its own punishment. Those who sin cannot find lasting happiness.

[2] Published by Hope Publishing Co. and used by permission of the author.

12. Luke 15:11-32. God is broken-hearted over us when we choose to do wrong.
13. Hosea 15:1-9 and 14:1-4. This prophet saw the suffering of God over his children, because of his great love for them.
14. Psalm 51:1-4, 7-17. Even a king was humble enough to ask God's forgiveness for doing wrong.

Things you may do:

Look up material at the library about one of the people about whom we have talked in the last few lessons. If you can, make something to show with your report, such as a map of the place where the person worked or something he used or a picture of the kind of people among whom he worked.

CHAPTER IX

LIVING THE NEW LAWS OF LOVE

For your memory garden:

This is a part of the chapter on love, 1 Corinthians 13, as it is translated in a modern version by Dr. Moffatt. You will enjoy memorizing it because it is both beautiful and helpful.

Love is very patient, very kind.

Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful.

Love is never glad when others go wrong, love is gladdened by goodness;

Always slow to expose, always eager to believe the best, always hopeful, always patient—

Love never fails.

Readings:

1. Matt. 22:34-40. The two laws which Jesus chose as greatest.
2. Mark 12:28-34. These covered all other laws and are pleasing to God.
3. John 15:12-17. By loving, we can work with God who loves every one.
4. Psalm 139:19-24. Before Jesus came men were taught to hate their enemies.
5. Matt. 5:17-26. Jesus put the spirit of love into the old laws.
6. Matt. 5:3, 5, 38-48. Those who love are gaining greater things than those who hate.
7. John 21:3-17. Those who love God will naturally love and help others.
8. 1 Cor. 13. All that we do or say or are is nothing if we do not really love God.
9. 1 John 1:5-10 and 3:14-18. Unless we love others, we do not really love God.

10. 1 John 4:7-12, 16, 19-21. Let us really practice this love.
11. Romans 13:8-10. The laws of love are bigger.
12. Luke 13:18-21. The kingdom of love will spread gradually.
13. Luke 17:20-21. The kingdom will be in the minds and lives of people.
14. John 18:33-38. The kingdom of love will not depend on armies and on forcing people to do right.

Things you may do:

1. Memorize Paul's definition of love from 1 Corinthians 13.

2. Look in the library for names of other people who have lived with love and accomplished more than they could by force. See what you can find about King Asoka, grandson of Alexander the Great, and about the Quakers in the early days of American history.

3. See how many times during these two weeks you have chances in your own life to win by love over things that happen at home or school or anywhere. How many such incidents can you observe in the lives of others?

CHAPTER X

LOVING AND FORGIVING OTHERS

Sayings of strong men:

With malice toward none, with charity for all, with firmness to do the right, as God gives us to see the right.

—*Abraham Lincoln.*

I would be friend of all—the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift.

—*Howard Arnold Walter.*

Readings:

1. 1 Samuel 18:6-11, 26:3-25. David forgives his worst enemy.
2. Luke 7:36-50. Jesus forgives the woman and tells Simon why.
3. Matt. 18:21-35. Peter learns to forgive.
4. Matt. 6:12-15 and Mark 11:25-26. Why we should forgive others.
5. Proverbs 25:21-22. Matt. 5:9. Luke 18:1-4. Ephesians 4:31-32. Forgiving with love.
6. Matt. 7:1-5 and 5:7 and Luke 6:36-42. What happens when we judge others.
7. Romans 14:1-13. If we love we cannot judge others.

A PLEDGE

Depending on Jesus to help me

I will see the best in every one, even in those who do wrong.

I will hear and remember the good things about people, even about those whom I dislike.

I will repeat the pleasant things about others as I should like to have them repeat such things about me.

For Jesus said, "A new commandment I give unto you, that ye love one another, even as I have loved you."

Things you may do:

1. Memorize the beautiful verses about loving your enemies.—Matt. 5:43-48.

2. Read all you can about our great Abraham Lincoln, and see how he had always the spirit of love and forgiveness. We will have some incidents about him told next week.

3. Make a list of ten or fifteen people whom you know, and write what you like best about each. Do not choose all these from among your especial friends.

CHAPTER XI

CHOOSING TO LOVE GOD MOST

A hymn-poem to memorize:

Just as I am, young, strong, and free,
To be the best that I can be
For truth, and righteousness, and thee,
Lord of my life, I come.

I would live ever in the light,
I would work ever for the right,
I would serve thee with all my might;
Therefore, to thee I come.

—*Marianne Hearn.*

Readings:

1. Luke 18:18-30. The young man makes a choice.
2. John 4:27-35. Jesus put serving God before eating.
3. Luke 10:17-20, 38-42. Success, says Jesus, is in friendship with God as well as in doing things for God.
4. Joshua 24:14-15 and Mark 12:15-17. We must give God the first place in our lives.
5. Matt. 10:18-32. This man chose to put perishable things first.
6. Matt. 5:6 and 6:19-34. The thing worth saving is friendship with God.
7. Phil. 3:12-16. Paul puts the things of our souls first.

Things you may do:

1. Memorize the two great commandments which Jesus gave. Matt. 22:35-40.

2. Ask the president of a missionary society in your church for the story of some missionaries who showed by their lives that they put God first. You may find also the story of some native who, having just learned about Jesus, put him first in his life.

CHAPTER XII

WORSHIPPING GOD

Something to think about:

"Blessed are the pure in heart, for they shall see God"—everywhere, and in everything.

Lord, as we Thy name profess,
May our hearts Thy love confess;
And in all our praise of Thee
May our lips and lives agree.
—*Edwin P. Parker.*

Readings:

1. Exodus 20:8-11. The day of rest is for worshipping God and doing good.
2. Luke 4:16 and Mark 1:21-35. Make a list of the ways in which Jesus spent this one Sabbath day.
3. Matt. 13:1-9, 18-23. If the ground for the seeds is to be good, we must keep it fertile by worshipping regularly.
4. 2 Chron. 2:1-4 and 5:1-2 and 6:12-14, 40-42. 1 Kings 6:7. The great temple was to be a place for quiet worship.
5. Matt. 21:12-14 and Mark 11:15-17. But when Jesus found that they were using it wrongly, he was angry.
6. Psalm 1. A song of worship to be sung in the Temple.
7. Psalm 138:1-3. We are grateful for God's help.
8. John 4:13-26. We must worship God with a pure life, in spirit and in truth.
9. Eccles. 12:1. A whole life is not too much to give Him.
10. Matt. 5:4 and Luke 6:43-48. To the pure the world is beautiful.
11. Psalm 24. We must keep pure minds for the worship of God.

12. James 2:5-14, 17. Our eyes and ears, too, may bring blessings or evils.
13. 1 John 3:1-3. Children of God will keep themselves pure.
14. Phil. 4:8 and Titus 1:15, 16. Choose only the pure thoughts for your mind.

Things you may do:

1. Make a study of your church in some way which your class may decide to do. It would be interesting to make a booklet with a picture of your church on the cover, and inside write all you have learned about it. The subjects from which you might choose are the architecture, the morning worship service, the work of the church.

2. Make a list of all the good magazines for young people to read. Choose from those published for boys and girls and from those published for all ages but interesting to young people, such as magazines of scientific and current events. Compare your list with others, and see how many you can get.

3. Take one newspaper and make a list of all the clean news in it. Make two columns; important news, interesting news. Under the first put facts about our own or a foreign government, a disaster, an invention, and such things. Under the second put interesting little stories about people such as one often finds in the papers. Put each in one sentence. When you come to an item whose title or first line shows you it is cheap and sensational, do not read it. Keep your mind clear for better things.

CHAPTER XIII

TALKING WITH GOD

A poem worth learning: [3]

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves, and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—*Alfred Tennyson.*

Readings:

1. Luke 5:15-16 and 6:12-13. Jesus needed wisdom.
2. Mark 1:35 and 6:28-36. Jesus needed strength and power.
3. Luke 9:28-36. Jesus needed courage.
4. Luke 11:5-13. God is glad to give to his children.
5. Matt. 7:7-12. God is our Father.
6. Matt. 6:5-14. Jesus teaching how to pray.
7. John 14:13-14 and 16:26-27. We may talk to the Father as Jesus did.
8. Luke 18:1-8. Do not be discouraged in prayer.
9. Phil. 4:4-7. We should pray often, asking and thanking.
10. James 5:13-16. We need to pray and worship together as friends.
11. Psalm 90. A prayer of the great Moses.
12. Psalm 148. We worship the God who created the world and its people.
13. Psalm 121. We worship God for his loving care over us.
14. Acts 16:22-34. The disciples of Jesus prayed often.

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A TABLE PRAYER

Accept our gratitude, dear Lord,
For all the blessings Thou dost give,
Direct and guide our daily path,
And teach us how we ought to live. Amen.
—*Author unknown.*

A MORNING PRAYER

(For the whole family, or for one alone)

O God our Father, we are thankful for the sunrise and the new day. We are so glad that we live in a world where we can depend on thy laws. Help us to keep ourselves in harmony with these laws by living pure, loving, helpful lives. Forgive the mistakes we made yesterday and all the wrong-doing of the past. Make us strong to do right to-day and so to be counted as citizens of thy kingdom. Amen.

Things you may do:

1. Memorize this beautiful poem about prayer.
2. Continue the study begun last week.

CHAPTER XIV

WORKING WITH GOD

Review

From a famous poem:[4]

In the elder days of art
Builders wrought with greatest care
Each minute and unseen part,
For the Gods see everywhere.

Let us do our work as well,
Both the unseen and the seen,
Make the house where Gods may dwell,
Beautiful, entire and clean.

—*From "The Builders," by Longfellow.*

Readings:

1. John 5:1-18. My Father worketh, and I work.
2. John 4:27-38. The field is white—there is much to do.
3. John 9:1-5. I must work while I can.
4. Matt. 12:46-50. They that work with God are my brothers.
5. Luke 14:12-24. To work with God, we must help those who need him.
6. Matt. 20:20-28. Jesus came to teach and help.
7. John 15:1-8. If we are good citizens, we will work.
8. Luke 22:24-30. All great people are eager to help others.
9. Luke 19:11-27. We each have some talent that God has given us.
10. Matt. 7:15-23 and Psalm 1. God made trees to make the world beautiful.
11. Luke 3:3-7, 14. John says that trees which do not help the world must be cut down.

[4] Published by Macmillan and used by permission.

12. James 2:14-17. Loving God is of no use unless we work for him, too.
13. 2 Tim. 1:1-7. We should stir up the talent God gave us and make it of use to him.
14. Romans 12. Paul tells his friends how to work with God.

Things you may do:

1. Memorize Matt. 5:1-16.

2. Keep a list of the times when you have done your work carefully and cheerfully as unto God, as you should have done. Think each night of your day's work and see how long you can keep the list. Remember all day and start each morning with a prayer that you do your work well this day. This list will be just for your own help.

3. Continue your study of good, clean magazines and papers. Make a list of the good books for boys and girls of your age to read. The librarian will help you.

4. Read again the story of Jesus' life as found in the first chapter of this book. This will prepare you for the next few lessons.

CHAPTER XV

STANDING FOR THE RIGHT

A poem to remember:

God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the bulwarks of the State.
—*F. J. Gilman.*

Readings:

1. Matt. 12:1-14. The Pharisees hated Jesus because he did not keep their strict rules about the Sabbath.
2. Luke 5:27-34 and 9:37-41, 53-54. He did not observe all their ceremonies about eating meals.
3. Mark 2:1-12 and John 5:15-18. He made himself equal to God.
4. Luke 19:47-20:8. They tried to get him into trouble with the church.
5. Luke 20:20-26. They wanted to make trouble for him with the government.
6. Matt. 22:41-46 and John 7:37-48. They found him always too wise for them, but some people believed when they heard his answers.
7. Matt. 23:1-6, 13-14, 23-26, 37-38. He saw what pretenders they were and spoke plainly about it.
8. John 6:1-15. A chance to become king.
9. John 6:22-28, 33-37, 66-69. His words brought joy to those who knew him best, but he lost the crowd, who wanted only a king.
10. Luke 9:18-36. Jesus saw all that was soon to come, because there is hate in the world.
11. Matt. 16:13-28 and Luke 9:51 and 19:58. He had courage to face the trouble bravely and go on.
12. John 11:1-John 12:19. Jesus was at last proclaimed king or Messiah.

13. Luke 19:28-42. Again he had the crowd with him for a time.
14. Matt. 21:12-17 and Mark 11:15-19. He felt it was time to drive out the evil.

Things you may do:

1. Memorize this definition of God's patriots.
2. Find at the library the story of some martyr to his cause, such as Martin Luther, Savonarola, Joan of Arc, Adoniram Judson, William Carey or any present day man or woman. Read it and be ready to talk about it before class.

CHAPTER XVI

GIVING HIS LIFE

A hymn of love:

Oh, dearly, dearly, has he loved,
And we must love him too.
And trust in his redeeming blood,
And try his works to do.
—*Cecil F. Alexander.*

Readings:

1. Matt. 26:14-16 and Mark 14:27-36. One disciple lost his faith.
2. Luke 22:7-18. The Last Supper with his friends.
3. Luke 22:24, 27 and John 13:3-14. Jesus teaching an important lesson.
4. John 13:21-35. After he had sent Judas out, he talked to his friends.
5. John 13:36-38 and Luke 22:31-34. He knew that one disciple would find it hard to be loyal.
6. Matt. 26:17-30. The Passover had a new meaning that night.
7. John 18:1-2 and Matt. 26:36-46. Jesus alone in the garden.
8. Matt. 26:47-56. Jesus taken by the soldiers.
9. John 18:12-24. The trial before the high priests.
10. Luke 22:54-62 and Matt. 27:1-7. Peter was weak, and Judas a criminal. Judas realized what an awful thing he did.
11. Luke 22:63-70 and Mark 14:56-65. The trial before the Sanhedrin, the high body of the church.
12. Luke 23:1-16 and Matt. 27:19-31. The trials before the Roman governor.
13. John 19:1-30 and Luke 23:44-59. The death of Jesus.
14. John 19:38-42 and Luke 27:62-66. The burial of Jesus.

Things you may do:

1. Memorize this poem. Think out what it means and be ready to tell it in class.

A picket frozen on duty,
  A mother starved for her brood,
Socrates drinking the hemlock,
  And Jesus on the rood;
And millions who, humble and nameless,
  The straight, hard pathway plod,—
Some call it Consecration,
  And others call it God.

—*From "Each in His Own Tongue," by Hayden Carruth.*

2. Get from your church hymnal a copy of the Communion Service of the Last Supper, and read it through. Be ready to talk over its meaning. If you have questions, ask your own pastor or the teacher.

CHAPTER XVII

LIVING AFTER DEATH

A triumphant hymn:

Christ the Lord is risen to-day, Alleluia!
Sons of men and angels say, Alleluia!
Raise your joys and triumphs high, Alleluia!
Sing, ye heavens, and earth reply, Alleluia!

Lives again our glorious King: Alleluia!
Where, O death, is now thy sting? Alleluia!
Dying once, he all doth save: Alleluia!
Where thy victory, O grave? Alleluia!

—*Charles Wesley.*

Readings:

1. Matt. 28. The story of the first Easter.
2. Luke 24: 1-12. Jesus living again.
3. Luke 24: 13-25. His friends spent a happy hour with him.
4. Luke 24: 36-50. Jesus became a spiritual being again.
5. John 20: 1-12. The scene at the tomb.
6. John 20: 19-31. Jesus made his friends sure of life after death.
7. John 21: 1-25. A last loving visit with his friends.
8. Acts 8: 1-14. The last hours with Jesus.
9. Romans 8: 28, 35-38. The love of Jesus for us.
10. 1 Cor. 15: 12-14, 20, 50-51, 54-58. We, too, shall have life after death.
11. Romans 15: 1-7. Christians will serve each other as Jesus did.
12. 2 Cor. 5: 1, 16, 17 and 1 Thess. 4: 13-14. The new life which Jesus gives us.
13. Gal. 6: 1-3. We will help each other, as Jesus taught.
14. Phil. 2: 5-15. This tells us how we will do our work if we are his followers.

Things you may do:

See what you can find out this week about the Easter customs in different countries, especially those which have to do with life after death, or new life in the world at Springtime. Search also for customs of non-Christian people showing that they had also a hope of life after death. You may know already what the American Indians did which showed this. Find out what the scarab meant to the ancient Egyptians.

CHAPTER XVIII

CALLING US TO BE HIS HELPERS

A strong poem:

SONG OF A HEATHEN [5]

If Jesus Christ is a man—
  And only a man,—I say
That of all mankind I cleave to him
  And to him will I cleave alway.

If Jesus Christ is a god,—
  And the only God,—I swear
I will follow Him through heaven and hell,
  The earth, the sea, and the air!

—*Richard Watson Gilder.*

Readings:

1. Matt. 4: 18-24. Jesus calling men to help him.
2. Luke 9: 57-62. The followers of Jesus need to be faithful.
3. Luke 14: 25-35. They need to be ready to pay the price.
4. John 15: 1-16. Followers must keep close to the leader.
5. John 15: 17-27. They will love God so much that they will bear whatever suffering comes.
6. John 14: 16-31. The very spirit of God will come to help us know what is right and best.
7. John 16: 1-14, 33. This tells us more of how God's Spirit will help us.
8. Acts 3: 1-20. The weak man who denied Jesus became strong and fearless in preaching about Jesus.
9. Acts 4: 1-22. Peter was like a different man.
10. Acts 6: 8-15 and 7: 51-60. The first man to die for his faith in Jesus.
11. Acts 8: 1-8. Blessed are those that are persecuted for his sake, for they belong to the kingdom.

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12. Acts 9:1-19. Saul became a follower of Jesus.
13. Acts 9:20-31. With the new name of Paul, he began preaching for Jesus.
14. 2 Tim. 4:5-8. Having spent a good life working for Jesus, Paul was able to say that he knew God would be pleased.

Things you may do:

1. Memorize the poem.

2. Plan to do something with your class which will be a good service for a group of Christian boys and girls to do. Prepare carefully for your part. This service may be conducting a meeting in some institution and taking it to them, or conducting a service in one of the churches of the community. If you do this invite your parents, Sunday School teachers and pastors and present in various ways what your study of this course meant to you.

CHAPTER XIX

BUILDING THE KINGDOM ON EARTH

A triumphant hymn:

We've a song to be sung to the nations,
  That shall lift their hearts to the Lord;
A song that shall conquer evil,
  And shatter the spear and sword.

We've a Saviour to show to the nations,
  Who the path of sorrow hath trod,
That all of the world's great peoples
  Might come to the truth of God.

For the darkness shall turn to dawning,
  And the dawning to noonday bright.
AND CHRIST'S GREAT KINGDOM SHALL COME ON EARTH,
  THE KINGDOM OF LOVE AND LIGHT.

—*Colin Sterne.*

Readings:

1. Romans 12. Citizens of the Kingdom will be like this.
2. 1 Cor. 12:12-21. Each member has his work to do and we must respect it.
3. Eph. 7:10-18. These are the things that will make us strong Christians.
4. Phil. 3:7-16 and 4:13. Being a Christian and doing God's will is the most important thing in the world, so we must keep trying to become as fine as possible.
5. Col. 3:12-17. This is the love for neighbors which Jesus taught.
6. James 1:2-5, 12-14, 17. If we try to do our best God will help us when we are tempted.
7. Matt. 7:24-29. We must build our lives on these teachings.
8. 1 Cor. 3:10-16. The foundations of our lives are solid

if we build on the things God wants his people to do and be.

9. James 1:19-27. We will do what we know is right.
10. James 3:13-18. Our lives will be strong and beautiful if we ask God for wisdom.
11. 2 Tim. 2:15 and 3:14-17. We shall need to study and pray if we are to be wise and good citizens of the kingdom, for only God can help us to become so.
12. Heb. 11:32-Heb. 12:2. Knowing that so many other people have been happy in serving God will help us to be stronger Christians.
13. 1 John 3. A letter telling us how to live in the Kingdom of Love.
14. 1 John 4:7-21. God will be with us always.

Things you may do:

Carry out the service planned last week.

CHAPTER XX

MAKING LIVES STRONG AND BEAUTIFUL

A PRAYER

Dear Jesus, as I have studied thy life and seen the strong and beautiful way in which thou didst live each day, I have come to love thee. I bow in worship before thy perfect life. I want my life to be like thine, that I may be called one of the children of God, a helpful member of the Kingdom of God on the earth.

Help me to remember this at home, at school, with my friends, whenever I am tempted to do wrong. Make me strong to do the helpful things, so that I may receive new strength each day.

I thank thee for all the people who are working and living to bring the Kingdom of Love. Help me to be loyal and faithful to my church and my church school, to my home, my public school, and my country.

In thy name I ask it. Amen.

THE CHRISTIAN PLEDGE

I pledge allegiance to my flag, and to the Saviour for whose Kingdom it stands. One brotherhood, uniting all mankind in service and love.

2-

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